

ISLAMIC CREDENCE

Abridged version of the 'Islamic Creed Series'

By
'Umar s. Al-Ashqar

*Abridged and Edited by
Khaled Fahmy*

FOREWORD

All Praise is due to Allah, the Exalted, the Lord of the universe. Blessings and peace be upon the last of the Prophets and Messengers, Muhammad son of ‘Abdullah, his family, Companions and those who follow his footsteps till the end of time.

Islam encompasses all aspects of a Muslims life, and all aspects revolve around the belief in One God, Allah. In his seven volumes (eight books) of the ‘Islamic Creed Series’, Dr. Al-Ashqar dealt with all subjects at great length and augmented his books with all the information available to him, primarily based on the fundamental sources—the Quran and the Sunnah of the last Messenger (blessings and peace be upon him). Within each subject, Professor Al-Ashqar discussed all aspects of each concepts of beliefs, proofs, definitions, deviations, theo-philosophical schools, and impacts surrounding each aspect of the *‘aqeedah* of Islam.

The titles of the books within the Islamic Creed Series are as follows:

1. The Belief in Allah
2. The World of the Noble Angels
3. The World of the Jinn and Devils
4. The Messengers and the Messages
5. The Minor Resurrection (What Happens After Death)
5. The Day of Resurrection
6. Divine Will and Predestination
7. Paradise and Hell

This book is a compilation of each and every subject contained within ‘Umar S. ‘Ashqar’s Islamic Creed Series.

The Editor's Work Within This Book

Within this book the editor has collated, abridged and judiciously edited the respected works of 'Umar S. Al-Ashqar, which have been compiled from all seven volumes (eight books) of the 'Islamic Creed Series'. The result, *in sha Allah*, is an authentically evidenced and concise edition, encompassing a comprehensive understanding related to the knowledge of 'aqeedah (the belief in one's heart of the Oneness of Allah the Almighty and Creator of all) within the Faith of Islam.

Although the strict authenticity of the texts of the Qur'an, *ahaadeeth* (hadiths), evidence, and (for the most part) the content of the original work remains intact, the editing has omitted repeated texts, extended definitions, and the numerous examples of differing opinions of various scholars and schools of thought in each subject. Only the conclusion and correct majority consensus opinion, as considered and agreed upon by the majority of *Ahl-As-Sunnah*, were left. This book has also been carefully summarised while keeping the original meanings, understandings and work. The summarisations are simply to provide reading fluency to transit throughout each progressing chapter and subject, in the words of the editor.

The title of the book has been changed, as it has been abridged, collated and lightly summarised, and as such it was considered that it may be unjust to adopt the title of the original author 'Umar S. Al-Ashqar. The editor believes that the title 'Islamic Credence' retains the explicit meaning of the original work and does not detract from the meanings within the content.

We thank Allah Almighty for the opportunity to be able to publish this book as an instrumental guide to all who seek enlightenment. May Allah accept this work and reward all those associated with its production.

CHAPTER ONE: BELIEF IN ALLAH

AQEEDAH: DEFINITION AND EXPLANATION

'Aqaa'id (the plural of 'aqeedah) are the things which people's hearts affirm and believe in, the things which they accept (as true). These are matters which are held as certain beliefs, with no taint of doubt.¹

'Aqeedah Concerns Knowledge in the Heart

'Aqeedah is not a practical matter but concerns knowledge in the heart in which a Muslim is obliged to believe. This is because Allah has told him about these matters in His Book or in the revelation to His Messenger (peace be upon him).

The basic principles of '*aqeedah*' which Allah commands us to believe in are mentioned in the aayah (verse): "*The Messenger [Muhammad] believes in what has been sent down to him from his Lord, and [so do] the believers. Each one believes in Allah, His Angels, His Books and His Messengers. [They say,] We make no distinction between one another of His Messengers,' and they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the return [of all]'*" (*Quran 2:285*).

The Prophet (peace be upon him) defined this belief in the hadith on Jibreel (Gabriel) (peace be upon him), in which he said, "*Eemaan* (faith) is to believe in Allah, His Angels, His Books, the meeting with Him and His Messengers, and to believe in the final Resurrection."²

Therefore, '*aqeedah*' in Islam refers to those matters of knowledge which have been transmitted in authentic reports from Allah and His Messenger. The Muslim must believe in these with all his heart, believing in what Allah and His Messenger have said. The true '*aqeedah*' today is not found anywhere except in the religion of Islam, because this is the religion which has been protected; Allah (may He be glorified and exalted) guaranteed to protect it. "*Verily, We, it is We Who have sent down the dhikr [i.e. the Qur'an], and surely We will guard it [from corruption]*" (*Quran 15:9*).

Quran and *Sunnah* are pure, clear and shining. They convince man's mind using evidence and proof and fill the heart with *eemaan*, certainty, light and life.

"And thus We have sent to you [O Muhammad] rooh [a revelation and a mercy] by our command. You did not know what the book is nor what the faith (is). But We have made this [Qur'an] a light wherewith We guide whoever of Our slaves We will..." (*Quran 42: 52*).

The Islamic '*aqeedah*' is as essential for man as water and air. Without this '*aqeedah*', he is lost and confused.

However, *eemaan* (faith) is not just '*aqeedah* (belief) alone. '*Aqeedah*' forms the foundation and basis of *eemaan* (firm faith). As for *eemaan*, it is the '*aqeedah*' which is established firmly in the heart, clinging to it and never departing from it, and is

¹ Risaalet Al-'Aqaa'id by Shaykh Hasan Al-Banna. See Majmoo' Ar-Rasaa'il, 429.

² Al-Bukhari. See *Saheeh Al-Bukhari* bi Sharhihi Fath Al-Baari, 1/114; Muslim, 1/39, hadith no. 5. This version is narrated by Muslim.

declared verbally and pronounced by the believer in whose heart this ‘*aqeedah*’ has taken its roots, with his belief and declaration being confirmed by his actions, which conform to the dictates of that ‘*aqeedah*’. This is the *eemaan* for which Allah praised people in the Quran.

“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidence [i.e. proofs of Allah’s Oneness]” (Quran 17: 102).

Eemaan (faith) is the ‘*aqeedah*’ (belief) that a person accepts in his heart, affirms by his tongue, and confirms by accepting and always adhering to the way laid down by Allah. Therefore, there are two conditions of *eemaan* (faith): ‘*aqeedah*’ which is deeply rooted in the heart, and deeds which manifest themselves in a person’s actions (verbal and bodily). If either of these two essential components is missing, *eemaan* is lost or becomes unbalanced. Hence, the connection between these two elements is very important.

Ruling on the Rejection of ‘Aqeedah

Some reject ‘*aqeedah*’ altogether, such as the communists who deny the existence of Allah, reject the Messengers and the Books, and do not believe in the Hereafter and reward and punishment, and others deny part of ‘*aqeedah*’. Anyone who rejects ‘*aqeedah*’ or denies part of it is a *kaafir* (disbeliever); he is not a Muslim. He should be told that his belief is not correct if he only accepts part of the Islamic ‘*aqeedah*’. This is because all of the Islamic ‘*aqeedah*’ is very strongly interconnected.

“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers [by believing in Allah and disbelieving in His Messengers] saying, ‘We believe in some but reject others,’ and wish to adopt a way in between; they are in truth disbelievers...” (Quran 4: 150-151).

The person who hears of Islam and knowingly rejects it is a *kaafir* (disbeliever) who will abide in Hellfire forever. He will have no excuse for his rejection on the Day of Resurrection.

Those who do not hear about Islam, for whatever reason it may be, will not be punished on the Day of Resurrection until they have been tried and tested. This is because the proof did not reach them. Allah (may He be glorified and exalted) says: “...And We never punish until We have sent a Messenger [to make clear to him what his obligations are]” (Quran 17:15).

Neglecting Obligatory Duties and Committing Prohibited Actions.

The attitude of the *salaf* toward those who commit major sins

Undoubtedly, if a person neglects the duties that Allah has enjoined upon him, such as paying zakah, fasting, performing Hajj and honouring one’s parents, his faith will be distorted and lacking in proportion to the duties he neglected. Similarly, if he does *haram* (forbidden) things, such as committing adultery (*zina*), engaging in usury or interest (*riba*) or consuming orphans’ property, his faith will also be distorted and lacking in proportion to the sins he committed. But is he to

be regarded as a *kaafir* (disbeliever) simply because he has neglected those duties or committed those *haram* actions, as long as he does not deny the obligation of the former and claim that the latter is *halaal* (legal)? The answer is in the texts that we have before us, which teach us that the Muslim does not become a *kaafir* by committing sins or by neglecting duties.

“Verily, Allah does not forgive that partners should be set up with Him [in worship], but He forgives except that [anything else] for whom He wills...” (Quran 4: 48).

There are also *ahaadeeth* which clearly state the same point that is indicated in this ayah. According to a hadith *qudsi*:³

“O son of Adam, if you were to come to me with an earthful of sins, but you were to meet Me not associating anything in worship with Me, I would come to you with an earthful of forgiveness.”⁴

‘AQEEDAH VS PHILOSOPHY

Philosophy, in all its guises, is a “human endeavour” which is subject to all the restrictions, limitations and slow progress toward an unknown objective that are inherent in human nature. It is subject to change, depending on humans’ change of ideas, and also subject to alternation between guidance and misguidance, also depending on human alternation between approaching perfection and straying far from that goal.

The prominent philosophers were not able to rid themselves of the influence of their environment, so their concepts and beliefs reflected the ideas of their surroundings.⁵

The Islamic *‘aqeedah*, on the other hand, is a revelation (*wahy*) from Allah, and has all the divine qualities of unalterable truth whose words cannot be changed and of decisive truth which falsehood cannot approach from before it or behind it (*c.f. Quran 41: 42*). Furthermore, it is a great blessing which comes to people without any effort on their part, bestowing its light upon them in a very short period, like the blinking of an eye.⁶

Philosophical Methodology

The methodology of philosophy differs from its Islamic counterpart in every way. Many philosophers begin by studying the human psyche, making this their basis and starting point. So when they speak of their understanding of knowledge, they say that sometimes it is empirical (based on experience), sometimes it is rational (based on reason), and sometimes it is both.

³ The inspired words of Allah conveyed by the Prophet in his words.

⁴ Tirmidhi in his sunan, 4/49 hadith no. 3540

⁵ Darraaz, Ad-Deen, 73

⁶ Darraz, Ad-Deen, 73

Many of these people do not take into account ethical matters such as justice or chastity. Moreover, many philosophical writers start with logic and then consider empirical science and mathematics; only after these do they move on to the divine and strive to prove the existence of the Creator, dividing knowledge into that which exists and that which does not.

Most philosophers speak in depth about matters of nature or instinct. They then discuss the stars and the planets, and then those among them who study the matter of divinity start to speak about the “One-Who-must-exist”, i.e. Allah, and about reason and human nature. The aim of these scholars of *ilm al-kalaam* (speculative philosophy) who affirm Tawheed in their books is to prove the Oneness of the Creator and that he has no partner or associate. They think that this is what is meant by the phrase *laa ilaaha illa illa Allah* (there is no god but Allah).

This methodology of philosophy and *ilm al-kalaam* may keep the researcher busy for a lifetime, without ever reaching any conclusions. Whatever he learns from it is still accompanied by doubts which forestall any kind of certainty. Thus this researcher is beset with confusion.

The Quranic methodology, on the other hand, makes the call to worship Allah Alone, with no partner or associate, the starting point of its message and the message of all Messengers. *“And We did not send any Messenger before you [O Muhammad] but we revealed to him [saying], ‘La ilaaha illa Ana [none has the right to be worshipped but I (Allah)], so worship me [alone and none else]’”* (Quran 21:25).

He asked them to worship Him (Allah) with their hearts, with their tongues and with their physical faculties; the worship of Allah implies that one knows Him and remembers Him.

According to this methodology, the basis of all knowledge is knowledge of Allah, not empirical knowledge. For Allah is the First, Who Created all that exists, and the Last, to Whom all of creation will return. He is the all-encompassing principle; knowledge of Him is the basis of all knowledge, remembrance of Him is the basis of all remembrance, and striving for His sake is the basis of all effort.

The call to worship Allah is the starting point in the Quranic methodology, and knowledge of Allah is the basis from which stems all other kinds of knowledge. Similarly, the final point is the worship of Allah, which includes knowing Him and affirming His Oneness (*Tawheed*).

There is no meeting point between religion and philosophy, because they are two different methodologies, in all aspects: in their ways and styles, in the influence they wield, and—above all—in their origins and their sources.

Islam does not need anything else to complete or perfect it, because it has been made perfect by the All-Knowing, All-Aware: *“...This day I have perfected your religion for you [and] completed my favour upon you...”* (Quran 5: 3).

We do not need to reconcile Islam to philosophy. Moreover, we do not need to reconcile Islam to Judaism or Christianity, or to communism or socialism. Islam is true, and there is no falsehood in it. *'Falsehood cannot come to it from before it or behind it...'* (*Quran 41: 42*).

Anything else but Islam is either falsehood or truth mixed with falsehood. Islam did not come to be ruled by people's ideas; rather it came to dominate life and living beings and to correct any distorted beliefs and ideas. We must keep our '*'aqeedah* and Shari'ah distinct and pure, as our Lord wants us to do: "...*Verily, the Right Path has become distinct from the wrong path...*" (*Quran 2: 256*).

There is a great difference between holding an opinion and believing in something. If you have an opinion, it simply becomes part of the information that you have retained; but if you believe in it, it flows with your blood and sinks deep into your heart and mind.

The philosopher who has an opinion and an idea says, "I think that this is correct but in reality it may be wrong. This is what the evidence points to today, but tomorrow the evidence may point to the opposite; I may be wrong about this or I may be right."

But the one who follows '*'aqeedah* (creed) is definite and certain; he has no doubts and his '*'aqeedah* does not change; it will still be true tomorrow. It is not subject to any possible change due to new evidence, and it is above doubts and conjecture.

Mere opinion is like a dead body; it is lifeless unless it is infused with the breath of '*'aqeedah*. Mere opinion is like a dark cave which remains unlit unless '*'aqeedah* shines its rays into it.

SCHOLARS' METHODOLOGY IN AFFIRMING '*AQEEDAH*'

Do we believe in the torment of the grave, the Cistern, the Balance and other matters of '*'aqeedah*? What makes us believe in these or deny them?

a) The scholars of the righteous predecessors (*salaf*) believed that it is obligatory for us to believe in everything that Allah or His Messenger (peace be upon him) has told us and in what has reached us via a *sahih* (authentic) *isnaad* (chain of narrators). They did not distinguish between *mutawaatir* reports and *aahaad* reports⁷, as long as they were *sahih* (authentic). They used both (types of reports) to prove matters of '*'aqeedah*', without distinguishing between them.

Their basis for doing so was the general evidence which commands us to believe all that Allah and His Messenger (peace be upon him) tell us and to obey them in all that they command, as indicated in the *aayaat* (verses): *"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any*

⁷ A *mutawaatir* hadith is one which is narrated by such a large number of narrators, from the beginning of its *isnad* to the end, that it would be impossible for them all to agree upon a lie. *Aahaad* reports are any that do not reach the degree of *mutawaatir*.

opinion in their decision...” (Quran 33: 36). “Say [O Muhammad], ‘Obey Allah and the Messenger [Muhammad]...’” (Quran 3: 32).

It is essential to examine ahaadeeth before using them as evidence, whether they have to do with ‘aqeedah or abkaam (rulings). If we do not examine them, this will result in us attributing things to the religion of Allah that are not a part of it and affirming matters of belief that are false.

Those who try to prove beliefs by using fabricated and weak ahaadeeth are like those who try to use myths, dreams and legends as evidence.

The Sunni scholars accept the *saheeh aahaad ahaadeeth* (authentic *aahaad hadiths*) concerning both ‘aqeedah and abkaam, without differentiating between the two. This is indicated by the fact that the *aaimmah* (Imams) of the *Ahl As-Sunnah*, such as Maalik, Ahmad, Al-Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasaa'i, Ad-Daarimi and others, narrated in their compilations ahaadeeth which speak of ‘aqeedah, and there are only a few *mutawaatir* reports among the *ahaadeeth* they used.

The Correct Methodology

In this study we are adhering to what is stated in the Quran and Sunnah. Hence, we must examine ‘aqeedah according to the methodology used in the Quran and Sunnah, and not go beyond this methodology. This is the way which revived the hearts of the earliest generations of this ummah (the Islamic community).

Furthermore, this is the only way in which the ummah in its modern stage can reform itself. Imam Maalik—the Imam and scholar of Madeenah—spoke the truth when he said, “The last (generations) of this ummah will not be reformed by anything other than what reformed its first (generations).”

How Can We Use the Quran to Address Those Who Do Not Believe in It?

Some of those who have some commitment to Islam say, “How can we present the Quran to those who do not believe in Allah?” They add, “We have to address people nowadays with the logic of modern material science and rational evidence. Then, if they are convinced of Islam, we will address them with the Quran.”

We say to these people, “[If this is the case] We ask you, by Allah, how did Allah command His Messenger (peace be upon him) to use the Quran to warn the *kuffar* who disbelieved in Allah, the Quran and the Messenger?”

“This Quran has been revealed to me that I may warn you thereby and whomever it may reach...” (Quran 6: 19).

BELIEF IN ALLAH

Belief in Allah: The Importance of This Principle

The first principle of ‘aqeedah is belief in Allah. This is the most important principle of belief and action; it is the focal point of Islam and the essence of the Quran. It calls mankind to worship Allah Alone, with no partner or associate, and it commands us to obey Him and forbids us from disobeying Him, which are

obligations of faith. It tells us about the people of faith and the honour that was bestowed upon them in this world, and how they will be rewarded in the Hereafter. It also tells us about the *kaafireen*—disbelievers—and how Allah humiliates them in this world and what He will do to them in the Hereafter.

In fact, the entire Quran speaks about belief in Allah. This explains why we find that Allah is mentioned in the Quran, by one or another of His Names and Attributes, 10,062 times. He is mentioned approximately twenty times, on average, on every page of the Quran.

Issues of Belief in Allah

Firstly, we must examine the evidence proving that Allah exists and refute the specious arguments that have been raised in this respect.

Secondly, we must learn about Allah. This is achieved in two ways, as mentioned in the Quran:

- 1) Understanding the wonders in creation which point to the greatness of Allah's power and the perfection of His creation.
- 2) Studying the *aayaat* (verses) of the Quran which speak directly about Allah, His essence, His Names, His Attributes and His actions.

Thirdly, we must affirm that Allah alone is the only One that has the right to be worshipped, with no partner or associate, and reject anything else that is worshipped instead of Him.

Fourthly, we should look at the history of belief in divinity and examine what has been said on this topic.

EVIDENCE OF THE EXISTENCE OF ALLAH

1. FIRST PROOF: FITRAH (HUMAN INSTINCT)

Sound human instinct bears witness to the existence of Allah, without any need for further evidence. The Quran does not discuss at length the matter of proving the existence of Allah, because it states that sound human instinct and minds, those that have not been contaminated with the filth of shirk, affirm His existence (without any need for further evidence). Moreover, *Tawheed* or the affirmation of Divine Unity is something which is natural and instinctive.

"So set you [O Muhammad] your face towards the religion [of pure Islamic Monotheism] Haneef [worshipping none but Allah Alone]. Allah's fitrah [i.e. Allah's Islamic Monotheism] with which He has created mankind. No change let there be in the khalaq-illah [i.e. the religion of Allah, Islamic Monotheism]. That is the straight religion..." (Quran 30: 30).

This *fitrah* explains the phenomenon which has been noted by those who research the history of religions. All nations whose history has been studied have adopted gods which they have turned to and venerated.

The reason for this phenomenon is that the *fitrah* (natural instinct) calls man to turn towards his Creator, but man is surrounded by many other influences which make him deviate towards the worship of other gods.

Parents, writers, teachers and others instill into children's minds ideas which change and contaminate this *fitrah*, placing a veil over the *fitrah* so that they are unable to turn towards the truth.

The Messenger (peace be upon him) stated that what we have referred to here is a true fact. Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Every child is born in a state of *fitrah*, then his parents make him into a Jew or Christian or a Magician."⁸ He did not say they make him Muslim, because Islam is in accordance with the *fitrah*. It may be asked, "If we were to leave a child with no influences to affect his *fitrah*, would he become a monotheist, knowing his Lord?" We say: "[This would be the case] If the devils among men leave him alone and do not contaminate his *fitrah*." However, the devils among the jinn (*shayaateen*) will never leave him alone, as the *Shaytaan* made a vow that he would misguide the children of Adam: "*Iblees (Satan) said, By Your Might, then I will surely mislead them all; Except Your chosen slaves among them [i.e. faithful, obedient, true believers of Islamic Monotheism]*"⁹ (*Quran 38: 82-83*).

The Quran describes *Shaytaan*, from who we must seek refuge with Allah, as one who: "...Whispers into the hearts of mankind" (*Quran 114: 5*).

It is also true that every person has a hidden companion (*qareen*) from among the jinn who urges and encourages him to do evil. In the Quran it says: "*His companion [the devil who accompanied him in the world] will say, 'Our Lord! I did not make him transgress [with disbelief, oppression and evil deeds], but he was himself in error, [and had gone] far astray'*" (*Quran 50: 27*).

No one can be safe from this unless he turns to Allah for refuge. "*Say, I seek refuge with [Allah] the Lord of mankind, the King of mankind, the Ilaah [God] of mankind, from the evil of the whisperer [devil who whispers in the hearts of men] who withdraws [from his whispering in one's heart after one remembers Allah]. Who whispers into the hearts of mankind of jinn and men*" (*Quran 114: 1-6*).

Calamities Purify the Essence of the Fitrah

It is often the case that the veils covering the *fitrah* and preventing it from seeing the truth will be removed when calamity strikes or problems arise for which no help is forthcoming from any human being and no means of saving oneself are available. How many atheists have acknowledged their Lord and turned to Him when overwhelmed with a calamity, and how many *mushrikeen* (idolaters and polytheists) have made their devotion solely for Allah alone when disaster strikes?

"...Till when you are in the ships, and they sail with them with a favourable wind and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think

⁸ Al-Bukhari, 3/245, hadith no. 1385; Muslim, 4/2047, hadith no. 2658

that they are encircled therein. Then they invoke Allah, making their faith pure for Him Alone, [saying] If You [Allah] deliver us from this, we shall truly be of the grateful” (Quran 10: 22).

We have heard how airplane passengers turned to their Lord when their plane developed problems, starting to shake and swing about in the air, and the pilot—let alone the passengers—was not able to do anything about it. Their atheism vanished and they were screaming their prayers, with their hearts turning to their Lord in all sincerity. There was no room for *shirk* (polytheism) and atheism in the face of such a terrifying ordeal.

The Kufr (Disbelief) of People Nowadays Is Greater Than the Past

We should not have had to pause too long to prove the existence of Allah, because sound human nature bears witness to His existence. We hardly know of anyone in the past who denied the existence of the Creator; those that did were so few as to be hardly worth mentioning. But deviation has reached its lowest point nowadays. We see people who have established countries based on this idea of there being no Creator, countries whose inhabitants include millions of people. This idea has spread everywhere; books have been written on it and a philosophy has been developed about it which is the subject of study. Its proponents have tried to make it a scientific methodology and have tried to bring forth proof to support it. Because of this, we have no choice but to produce our own proof concerning the matter.

2. SECOND PROOF: THIS UNIVERSE MUST HAVE A CREATOR

The Quran offers the disbelievers and deniers proof which rational minds have no option but to affirm and which no sound mind can possibly reject. Allah says:

“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or do they possess the treasures of your Lord? Or have they [been given] authority to do as they like?” (Quran 52: 35-37). “The creation of the heavens and the earth is indeed greater than the creation of mankind...” (Quran 40: 57)

Here the Quran says to them that they exist, and they cannot deny this; the heavens and the earth exist, beyond any doubt. It is simply common sense, to the rational mind, that the things which exist must have a cause for their existence.

With regards to the meaning of the *aayah* (verse): *“Were they created from nothing?”* (52:35), Al-Khattaabi said, “Or were they brought into being without a Creator? That could not happen, because the creation must inevitably be connected to the Creator. There has to have been a Creator. They could not have come into being without a Creator creating them. So if they deny the divine Creator, they must answer the question, ‘Did they create themselves?’ This is an even more fallacious argument, because if something does not exist, how can it be described as having any ability and how could it create anything? How could it do anything? If these two arguments are refuted, then it is established that they have a Creator, so let them believe in Him.

“Then Allah says: ‘Or did they create the heavens and the earth? Nay, but they have no firm belief’ (52:36). This is something which they cannot lay any claim to. Thus, they are defeated (in argument) and the proof is established against them.”

The View that the Universe Came into Existence by Accident

However, there are yet others who have said, “If six monkeys sat at typewriters and banged on the keys for billions of years, it is not unlikely that, in the last pages they wrote, we could find one of the sonnets of Shakespeare. This is the case with the universe that exists now; it came about as the result of random forces which played with matter for billions of years.” Waheed Uddeen Khan⁹ said, after quoting this paragraph from Huxley,¹⁰ “Any talk of this nature is utter nonsense. None of our branches of sciences—until the present day—know what type of accident could produce such a great reality with all its wonder and beauty.”

He quoted another scientist¹¹ who denounced this view by saying, “The idea that life happens as the result of an accident is like saying you could get a dictionary as the result of an accidental explosion in a printing press.”

“Be cursed [the disbelieving] man! How ungrateful he is! From what thing did He create him? From Nutfab [male and female seamen drops] He created him and then set him in due proportion. Then He makes the path easy for him. Then He causes him to die and puts him in his grave. Then when it is His will, He will resurrect him [again]. Nay, but [man] has not done what He commanded him. Then let man look at his food: We pour forth water in abundance. And We split the earth in clefts. And We cause therein the grain to grow, and grapes and clover plants [i.e. green fodder for the cattle], and olives and date palms” (Quran 80: 17-29).

How could man have been created and formed by accident when his food is created in such a well-planned manner that requires the co-operation of the heavens and the earth? Allah indeed spoke the truth when He described man as:

“...Verily, he was unjust [to himself] and ignorant” (Quran 33: 72).

The View that Nature is the Creator

This is a lie which has become widespread in our own time and has deceived even the prominent scientists. Many of these scientists explain the creation of things through nature by saying it is nature that creates and originates. We would like them to answer the question: What do you mean by nature? Do you mean the created matter itself? Or do you mean the laws that govern and control the universe? Or do you mean other forces beyond this universe that created it and brought it into existence?

If they say that by nature they mean the universe itself, then we do not need to bother refuting them; the falseness of this view has been mentioned in relation to

⁹ Al-Islam Yatahadda p 66.

¹⁰ Huxley is the atheist writer who wrote the famous book ‘Man Stands Alone’.

¹¹ A. Cressy Morrison, Head of the New York Academy of Science and former member of the Executive Committee of the US National Research Council. He wrote the book ‘Man Does Not Stand Alone’ to refute Huxley.

the idea referred to previously: about a thing bringing itself into existence. In other words, they are saying that the universe created itself, i.e., the heavens created the heavens, the earth created the earth, the universe created man and animals. We have already explained that human reason refuses to accept that a thing can create itself. The argument is even clearer if we consider the fact that nothing can create something that is more developed than itself. Nature, such as the heavens, earth, stars, sun and moon, does not possess reason or the faculties of hearing and seeing, so how could it create man who hears, sees and knows? This is impossible. If they say all of that was created by accident, we say, we know for sure that there was no accident involved in the creation of the universe. We have already explained this.

Those who say nature is the laws which govern the universe are not answering the question, “Who created the universe?” They tell us how these laws affect things, but knowing how any system or machine runs is not proof that the system or machine came into existence by itself and is running itself.

There are those who say that nature is a force which created the universe and that it is a living, hearing, seeing, wise and powerful force. We say to them, this is partly right, but your mistake is that you call this force ‘nature’. This creative, innovative force has told us the name it deserves to be called, and that is ‘Allah’.

Darwin's Theory

The supporters of this theory tried to use it to explain the existence of living beings. This theory is widespread; many people with good intentions try to spread it because they think that it is a scientific fact. However, others try to spread it with bad intentions because it suits their desires, which is to prove that religion is wrong in its description of how man was created. Those who seek to undermine religion find evidence in science to support their stance and deceive people.

This theory is based on what was noted during archeological excavations carried out during Darwin's time. It was also based on what was known at Darwin's time about the resemblance of the embryos of different animals at the early stages of development, which could give the impression that the origin of all animals is the same as their embryos appear to be the same.

Darwin's Explanation of the Process of Evolution

- a) Natural selection. Destructive factors kill off the weaker specimens and leave the stronger specimens. This is what they call the principle of “survival of the fittest.”
- b) Sexual selection. This has to do with the preference of males and females to mate with strong specimens. Therefore, the characteristics of stronger specimens are passed to their offspring, leaving the weaker to be eliminated.
- c) Every time a new characteristic emerges, it is passed to their offspring.

Refutation of the Bases on Which This Theory Was Founded

Archeology is not a precise science. Even if we suppose that the statements of this branch of science (i.e. archeology) are proven to be true, the fact that there were at first primitive life forms which were then superseded by more advanced creatures does not prove that the advanced life forms developed from their primitive counterparts. The archaeological view at the time of Darwin was that man has existed for 600,000 years. On the other hand, recent discoveries in the field of archaeology put the age of man at 10 million years. Does this not prove that archaeology is a changeable science on which no definitive proof can be based?

Theory Not Fact

What Darwin said about evolution is called the theory of evolution. In the eyes of scientists, there is a gulf of difference between a theory and a fact or law. A theory may be true or false, but a fact or law cannot be false in any way. These ideas have been used to mislead many. It is sufficient to know that because of this theory, many Muslims deviated from their religion. For this reason, the colonists were keen to teach this theory to Muslim children in their schools, although at the same time American law had forbidden teaching this theory in schools since 1935 CE.

In Europe, after they had dealt the final blow to their deviated religion, they announced that Darwin's theory, which they had used in the battle to support science against religion, was not a scientific fact; it is no more than a theory for which the more science advanced, the more its falsehood became apparent. "*Allah knows but you do not know*" (*Quran 2: 216*).

How could He not know about His creatures' affairs when He was the One Who Created them? "*Should not He Who has created know? And He is the Most Kind and Courteous [to His slaves], All-Aware [of everything]*" (*Quran 67:14*).

Because mankind did not witness the act of creation and of man's origin, very little of what they say about it is right and the number of mistakes they make are many. "*[Allah] did not make them a witness to [nor took their help in] the creation of the heavens and the earth and not [even] their own creation...*" (*Quran 18: 51*).

Allah has told us the substance from which He created man. He created him from dust: "...*We have created you [i.e. Adam] from dust...*" (*Quran 22: 5*).

Abu Moosa Al-Ash'ari said that he heard the Messenger of Allah say: "Allah created Adam from a handful that He gathered from all throughout (parts of) the earth, so the sons of Adam vary as the earth varies; some are red, some are white, some are black, and some are of colours in between. Moreover, some are easy-going, some are difficult, some are evil and some are good."¹²

Water is an element used in the creation of man: "*Allah has created every moving [living] creature from water...*" (*Quran 24: 45*).

¹² Ahmad, Tirmidhi and Abu Dawood (*Mishkaat Al-Masaabih*, 1/36, hadith no. 100).

Man is created from water and dust: “*He it is Who has created you from clay...*” (*Quran 6: 2*). “*He created man from sounding clay like the clay of pottery*” (*Quran 55: 14*). “*So when I have fashioned him and breathed into him [his] soul created by Me, then you [the angels and Iblees] fall down in prostration to him*” (*Quran 38: 72*).

“*Oh mankind, be dutiful to your Lord Who created you from a single person [Adam] and from him [Adam] He created his wife [Hawwaa (Eve)]*” (*Quran 4: 1*).

CHAPTER TWO: DEFINITION OF ALLAH AND CONNECTING HEARTS TO HIM

EVIDENCE OF THE UNIVERSAL SIGNS WHICH POINT TO THE CREATOR AND INITIATOR

The Quran takes us on one journey after another through the horizons of the heavens and the different parts of the earth, pausing to consider the flowers of the meadows and taking us up to the stars in their orbits. In this way, the Quran opens our eyes and our hearts, showing us how the power and decree of Allah operate in His creation. It also uncovers for us the mysteries of creation, guides us to the wisdom behind creation, and explains the immense blessings which He has bestowed upon us and the universe around us.

Allah's Actions in the Universe

Come with me on a journey through the *aayaat* (verses) of the Quran, where we will explore this universe to see how the power of Allah operates in different areas: From seed grains, fruits and flowers to the daybreak and the night:

“Verily it is Allah Who causes the seed grain and the fruit stone [like the date stone] to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth? [He is the] cleaver of the daybreak. He has appointed the night for rest as well as the sun and the moon for reckoning [time]. Such is the measuring of the All-Mighty, the All-Knowing” (Quran 6: 95-96).

Look how the clouds are formed by Allah: *“Do you not see that Allah drives the clouds gently, then joins them together, and then makes them into a heap of layers. And you see the rain come forth from between them. And He sends down from the sky hail [like] mountains, and strikes therewith whom He wills and averts it from whom He wills. The vivid flash of its [clouds’] lightening nearly blinds the sight” (Quran 24: 43).*

Allah tells us how He deals with the shade and the shadow: *“Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. Then We withdraw it to Us, a gradual concealed withdrawal” (Quran 25: 45-46).*

Allah created this earth and universe for the sake of man: *“He it is Who created for you all that is on earth...” (Quran 2: 29). “See you not [O men] that Allah has subjected for you whatever is in the heavens and whatever is in the earth...” (Quran 31: 20).*

The stars were created for us to navigate: *“It is He Who set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have [indeed] explained in detail Our aayaat [proofs, evidences, verses, signs, revelations, etc.] for people who know” (Quran 6: 97).*

The *an'aam* [animals] have been created for us to use, and they have all been created in a manner that suits our nature: *“And the cattle, He has created them for you. In them there is warmth [and clothing] and numerous benefits, and of them you eat. And*

wherein is beauty for you, when you bring them home in the evening and as you lead them forth to pasture in the morning. And they carry great loads to a land that you could not reach except with great trouble yourselves. Truly, your Lord is full of Kindness, Most Merciful. And [He has created] horses, mules and donkeys, for you to ride and as an adornment. And He creates [other] things of which you have no knowledge” (Quran 16: 5-8).

The sea has been created for us and in the ships that sail on it are many things that benefit us:

“And He it is Who has subjected the sea [to you], that you eat thereof fresh tender meat [i.e. fish]. And you see the ships ploughing through it, that you may seek [thus] of His Bounty [by transporting the goods from place to place] and that you may be grateful” (Quran 16: 14).

Allah created bees to do their wonderful work:

“And your Lord inspired the bee, saying, ‘Take you habitations in the mountains and in the trees and in what they erect. Then eat of all fruits and follow the ways of your Lord made easy [for you].’ There comes forth from their bellies, a drink of varying colour [honey] wherein is healing for men. Verily, in this is indeed a sign for people who reflect” (Quran 16: 68-69).

Hence the Quran asks a question which indicates how strange it is that the disbelievers disbelieve when proof and evidence are so clear:

“How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again He will bring you to life [on the Day of Resurrection] and then unto Him you will return” (Quran 2: 28).

Evidence in Creation of the Attributes of the Creator

If we look at a machine which is beautifully crafted with great precision, strong and solidly constructed, doing its job in the best possible way, we realize, with the minimum of mental effort, that its maker is alive and knowledgeable and that he is possessed with power and will...and other attributes which the machine informs us of. In this way the Universe tells us many of the Attributes of its Creator. Such as:

His Power and Knowledge:

This vast, immense, huge universe which is running according to a precise system must have been created by One Who is All-Knowing and All-Powerful. Allah created the universe in this huge form and created this perfect system to tell all of us of His Power and Knowledge.

“It is Allah Who has created seven heavens and of the earth the like thereof [i.e. seven]. His command descends between them, that you may know that Allah has power over all things and that Allah surrounds all things in [His] Knowledge” (Quran 6: 59).

His Wisdom:

Looking at this universe, we find that it is made well with everything in its rightful place, created in the right proportions and in the right and the most perfect and precise manner.

“And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allah, Who perfected all things...” (Quran 27: 88).

Other Attributes:

What we have said about the universe indicating the Attributes of the Creator is by way of example; we have not listed them all.

Allah is the Only One Who Is Worthy of Worship

Looking at and contemplating the signs of the universe leads us to worship Allah alone, for Allah alone is the Creator, the Controller, the Sustainer of the heavens and the earth, the Provider and the Giver of life and death. Hence He, and no one else, deserves to be worshipped. *“O mankind! Remember the grace of Allah upon you! Is there any Creator other than Allah who provides for you from the sky [rain] and the earth? Laa ilaaha illa Huwa [none has the right to be worshipped but He]. How then do you turn away [from Him]” (Quran 35: 3).*

Allah has given each living being He has created that which suits it and has guided it to that which is appropriate for it. *“Our Lord is He Who gave to each living thing its form and nature, then guided it aright” (Quran 20: 50).*

THE ATTRIBUTES OF ALLAH

Allah Has an Essence (*dhaat*)

Allah, the All-Glorified, has an essence characterised by perfection, and He is far above any faults or shortcomings. Anyone who reads what the Quran says about Allah will know for sure that He has a self:

“Allah! Laa Ilaaha illa Huwa [none has the right to be worshipped but He], Al-Hayyul-Qayoom [the Ever Living, the One Who sustains and protects all that exists]. Neither slumber nor sleep overtakes Him...” (Quran 2: 225).

“Say [O Muhammad], ‘He is Allah, [the] One, Allah Us-Samad [Allah—the Self Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not nor was He begotten. And there is none co-equal or comparable unto Him’” (Quran 112: 1-4).

His Self

Allah has a “self” in a manner that befits His Perfection and Majesty, a “self” which is nothing like the selves of His creation. Allah has told us of this:

“When those who believe in Our aayaat [proofs, verses, signs, revelations etc.] come to you, say, ‘Salaamun ‘alaykum [peace be on you]’; your Lord (Himself) has written [prescribed] on His self [to do] mercy [on His slaves], so that if any of you does evil in ignorance and thereafter repents and does righteous good deeds [by obeying Allah], then surely, He is Oft-Forgiving, Most Merciful” (Quran 6: 54).

The Face of Our Lord, the Exalted

Allah has a face which is unlike the faces of His creations. We affirm that and believe in it, because Allah has told us that in His Book and His Messenger has

stated that in his *ahaadeeth*. Allah says: “*And the face of your Lord full of Majesty and Honour will remain forever*” (*Quran 55: 27*).

Seeking the Face of Allah Through Righteous Deeds

Once we know what Allah has said, we must seek the face of our Lord through our righteous deeds, as He has told us to do in His Book. Any deed which is not done for the purpose of seeking His face is false:

“...*Everything will perish save His face...*” (*Quran 28: 88*). Among these deeds is spending money for the purpose of seeking His face: “...*But that which you give in zakah [sadaqah—charity] seeking Allah’s countenance [face], then for those there is a manifold increase*” (*Quran 30: 39*). “*And keep yourself [O Muhammad] patiently with those who call upon their Lord [i.e. your companions who remember their Lord by glorifying Him, praising Him in prayers, and other righteous deeds] morning and afternoon, seeking His face...*” (*Quran 18: 28*).

In *As-Sabeyn* (Al-Bukhari and Muslim), it is reported from ‘Utbaan ibn Maalik that the Messenger of Allah said: “Allah has forbidden for the Fire those who say *Laa ilaaha illa-Allah* seeking thereby the face of Allah.”¹³

Seeking Refuge in the Face of Allah

This is what the Messenger (peace be upon him) did. Jaabir ibn ‘Abdullah referred to the *aayah* (verse): “*Say, ‘He has power to send torment on you from above...’*” (*Quran 6: 65*). He said that when this *aayah* was revealed, the Prophet (peace be upon him) said, “I seek refuge in Your face.” And when Allah said: “...*or from under your feet...*” (*Quran 6: 65*).

The Prophet (peace be upon him) said, “I seek refuge in Your face.” And Allah said: “...*or to cover you with confusion in party strife and make you taste the violence of one another...*” (*Quran 6: 65*). The Prophet (peace be upon him) said, “That is easier.”¹⁴

Allah Has Two Hands

Allah has two hands, in a manner that is befitting to His majesty and perfection. They do not resemble the hands of His creations in any way. “...*Nay, both His hands are widely outstretched...*” (*Quran 5: 64*). And He spreads His hands by night and by day to accept repentance of His slaves.

Abu Moosa Al-Ash’ari narrated that the Messenger of Allah said: “Allah spreads His hands by night to accept the repentance of those who sinned by day, and he spreads His hands by day to accept the repentance of those who sinned by night. (This will continue) until the sun rises from the west.”¹⁵

¹³ *Saheeh Al-Bukhari bi Sharhibi Fath Al-Baari*, 1/519, hadith no. 425; Muslim, 1/455.

¹⁴ Al-Bukhari, 13/388, hadith no. 7406.

¹⁵ Muslim., 4/2113, hadith no. 5572

The Greatness of the Hands of Allah

It says in the Quran: “*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole earth will be grasped by His hand and the heavens will be rolled up in His right hand...*” (*Quran 39: 67*)

Allah Has Fingers

It is narrated that ‘Abdullah ibn ‘Amr ibn Al-‘Aas (may Allah be pleased with them both) heard the Prophet (peace be upon him) say: “The hearts of the sons of Adam are all as one heart between the fingers of the Most Merciful, and He directs them as He wishes.” hen he said, “O Allah, director of the hearts, direct our hearts towards Your obedience.”¹⁶

Allah Has a Shin

“[Remember] the day when the shin shall be laid bare and they shall be called to prostrate themselves [to Allah], but they [the hypocrites] shall not be able to do so” (*Quran 68: 42*).

Allah’s Rising Over the Throne

The throne is the greatest thing in all creation, and in seven places in His book Allah refers to His rising over the throne:

“The Most Gracious [Allah] rose over [Istawa] the [mighty] throne [in a manner that suits His majesty]” (*Quran 20: 5*). The following is the evidence that the throne is one of the things created by Allah, the Almighty: “...And eight angels will, that day, bear the throne of your Lord above them” (*Quran 69: 17*). “Those [angels] who bear the throne [of Allah] and those around it glorify the praises of their Lord and believe in Him and ask forgiveness for those who believe...” (*Quran 40: 7*). Allah has described the size of His throne: “...And Lord of the great throne” (*Quran 23: 86*).

The Messenger (peace be upon him) described the size of the throne by contrasting its size with the size of the heavens and the *kursiy* (chair): “The seven heavens in comparison to the *kursiy* are like no more than a ring thrown out into an empty field, and the superiority of the throne in relation to the *kursiy* is like the superiority of that field in relation to that ring”¹⁷

Where is Allah?

Allah has told us that He is in the heavens, above His throne:

“Do you feel secure that He, Who is in the heaven [Allah], will not cause the earth to sink with you and then it should quake? Or do you feel secure that He, Who is over the heaven [Allah], will not send against you a violent whirlwind? Then you shall know how [terrible] has been my warning” (*Quran 67: 16-17*).

¹⁶ Muslim, 4/2045, hadith no. 2655

¹⁷ Narrated by Muhammad ibn Abi Shaybah in *Kitaab Al-'Arsh*, by Al-Bayhaqi in *Al-Asmaa' wa's-Sifaat*, by Ibn Jareer and by others. It is *sahih* when all its isnads are taken together. See *Shaykh Al-Albaani's* comments in *Silsilat Al-Ahaadeeth As-Saheehah*, hadith no. 109.

The Messenger (peace be upon him) told us that his Lord is in the heavens. It is narrated from Abu Sa'eed Al-Khudri that the Messenger of Allah said, “Do you not trust me when I am the trustee of the One Who is in heaven, and the revelation comes to me from heaven morning and evening?”¹⁸

Descending and Coming of the Exalted

It is narrated from Abu Hurayrah that the Messenger of Allah said:

“Our Lord (the All-Glorious, All High) comes down every night to the nearest heaven when one-third of the night remains. He says, ‘Whoever calls upon Me, I will answer him, and whoever asks of Me, I will give him, and whoever seeks forgiveness of Me, I will forgive him.’”¹⁹

The Quran states that Allah will come on the Day of Resurrection to pass judgment: *‘Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? [Then] the case would be already judged. And to Allah return all matters [for decision]’* (Quran 2: 210).

The Speech of Allah

Allah speaks when He wills and in the manner He wills. His speech does not resemble the speech of any of His creatures.

“...And to Moosa [Moses] Allah spoke directly” (Quran 4: 164). Allah spoke to Adam and Hawwa’ [Eve]: “...And their Lord called out to them [saying], ‘Did I not forbid you that tree and tell you: Verily, Shaytaan [Satan] is an open enemy unto you?’” (Quran 7: 22).

Allah speaks to Jibreel (Gabriel) (peace be upon him): It was narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah said. “When Allah the All-Glorious, All-High, loves a slave, He calls out to Jibreel (Gabriel), ‘Verily Allah loves so-and-so, so love him.’ Then Jibreel loves him and calls out to the people of heaven, ‘Verily Allah loves so-and-so, so love him.’ Then the people of heaven love him, and Allah causes him to find acceptance among the people of the earth.”²⁰

Allah’s speech is not limited: “Say [O Muhammad to mankind], ‘If the sea were ink for [writing] the words of my Lord, surely, the sea would be exhausted before the words of my Lord would be finished, even if We brought [another sea] like it for its aid’” (Quran 18: 109).

The Quran is Truly the Word of Allah

The Quran is undoubtedly the word of Allah: “And if any of the mushrikoon [polytheists, disbelievers in the Oneness of Allah] seeks your protection, then grant him protection so that he may hear the word of Allah [the Quran].” (Quran 9: 6). “And if all the trees on

¹⁸ Al-Al-Bukhari, 8/66, hadith no. 4351; Muslim, 2/742, hadith no. 1064 1/382, hadith no. 537. Also narrated by Abu Dawood, 1/175, hadith no. 823; 3/632, hadith no. 2809.

¹⁹ Al-Al-Bukhari, 3/29, hadith no. 1145; Muslim. 1/521, hadith no. 758.

²⁰ Al-Bukhari, 13/461, hadith no. 7485; Muslim, 4/2030, hadith no. 2637.

earth were pens and the sea [were ink with which to write], with seven seas behind it to add to its [supply], yet the words of Allah would not be exhausted..." (Quran 31: 27).

Ibn Katheer said in his *Tafseer* of this *aayah* (verse):²¹ "Here Allah refers to His might, pride, majesty, beautiful Names, sublime Attributes and perfect words which none can encompass and whose nature and essence none can know. This is just as the master of mankind [i.e. the Prophet (peace be upon him) said: 'I cannot praise You sufficiently; You are as You have praised Yourself.'"]²²

Therefore, the verse means that the ink of these seas would run dry writing down the words of Allah indicating His might, Attributes and majesty.

The Love of Allah

It is stated in the Quran and Sunnah that Allah loves certain deeds, certain words and some of His creation who have characteristics which He has stated that He loves. He has told us that so that we may strive to attain these characteristics that He loves, do the deeds that He loves, and utter the words that He loves. Thus He will love us: Allah loves the pious:

"...Surely, Allah loves al-muttaqeen [the pious]" (Quran 9: 4). He loves those who do good: "...Verily, Allah loves al-mussineen [the good-doers]" (Quran 3: 134).

Allah loves those who repent to Him and purify themselves:

"...Truly Allah loves those who turn unto Him in repentance and loves those who purify themselves" (Quran 2: 222). He loves those who are patient: "...And Allah loves as-saabireen [the patient]" (Quran 3: 146).

He loves those who are just: "...Verily, Allah loves those who act justly" (Quran 5: 42).

He loves those who put their trust in Him:

"...Certainly, Allah loves those who put their trust [in Him]" (Quran 3:159). He loves those who fight for His sake, in ranks: "Verily, Allah loves those who fight in His cause in rows [ranks] as if they were a solid structure" (Quran 61: 4).

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said: "Two words which are light on the tongue but heavy in the Balance and are beloved to the Most Merciful: *subhaan Allahi wa bi hamdih, subhaan Allah il-Azeem* (glory and praise be to Allah, glory be to Allah the Almighty)."²³

It is narrated that Sumrah ibn Jundub said that the Messenger of Allah said: "The most beloved of speech to Allah is four (phrases): *subhaan Allahi wa'l-hamdu lillaahi wa laa ilaaha illa-Allahu wa Allahu Akbar* (glory be to Allah, praise be to Allah, there is no god except Allah and Allah is Most Great). And it does not matter which of

²¹ *Tasfeer ibn Katheer*, 5/394.

²² Muslim, 1/353, hadith no. 486.

²³ Al-Bukhari, 11/206, hadith no. 1406; Muslim 4/2072, hadith no. 2694.

them you start with.”²⁴ The Prophet (peace be upon him) said to ‘Abd Al-Qays, “You have two characteristics which Allah loves: patience and deliberation.”²⁵

Allah loves us if we follow His Messenger (peace be upon him):

“Say [O Muhammad], ‘If you [really] love Allah, then follow me [i.e. accept Islamic Monotheism and follow the Quran and the Sunnah]” (Quran 3: 31).

Allah’s Hatred and Anger

There are actions which Allah does not love; in fact, He hates them and is angry with them. His hatred and anger are real in a manner that befits His noble nature. Among these actions is *fasaad* (corruption or mischief): “...And Allah does not like mischief” (*Quran 2: 205*). “...And Allah does not like the *mufsideen* (mischief-makers)” (*Quran 5: 64*).

It is also stated in the texts that Allah does not like the *kaafiroon* (disbelievers), *zaalimoon* (wrongdoers or oppressors), extravagant, aggressors, betrayers and those who exult in their riches. He does not like those who are proud and boastful (*Quran 4: 36*), the disbelievers and sinners (*Quran 2: 276*), or those who betray their trusts and indulge in crime (*Quran 4: 107*). In the Quran it says: “...But Allah was averse to their being sent forth, so He made them lag behind...” (*Quran 9:46*). Allah also says in the following hadith: “Whoever hates to meet Allah, Allah hates to meet him.”²⁶

It is also narrated from Al-Baraa’ ibn ‘Aazib that he heard the Messenger of Allah say concerning the *Ansaar* (Muslim residents of Madeenah), “Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him.”²⁷

Seeing Allah

No one can see Allah in this world. Moosa (Moses) (peace be upon him) hoped to see Allah, but his Lord told him that he would not and could not see Him in this world; even the strong and solid mountain could not bear that:

“And when Moosa [Moses] came at the time and place appointed by Us and his Lord [Allah] spoke to him, he said, ‘O my Lord! Show me [Yourself], that I may look upon You.’ Allah said, ‘You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.’ So when his Lord appeared to the mountain, He made it collapse to dust. And Moosa fell down unconscious...” (Quran 7: 143).

On the Day of Resurrection, the believers will be able to see their Lord. The greatest delight that they will be given in Paradise will be looking upon the face of the almighty and generous Lord, Exalted be He. This great blessing will be denied to the disbelievers: “Nay! Surely, they [the evil-doers] will be veiled from seeing their Lord that day” (*Quran 83: 15*). But those whom Allah has chosen and made their faces

²⁴ Muslim 3/1685, hadith no. 2137

²⁵ Ibid., 1/48, hadith no. 17.

²⁶ Muslim, 4/2065, hadith no. 2684.

²⁷ Al-Bukhari, 7/113, hadith no. 3783; Muslim, 1/85, hadith no. 75

beautiful, they will not be veiled or deprived: “*Some faces that Day shall be naadirah [shining and radiant]. Looking at their Lord [Allah]*” (*Quran 75: 22-23*).

The Knowledge of Allah

We know that Allah bears the attribute of knowledge, and that He has called Himself by a number of Names which reflect this attribute, such as *Al-Azeem* (All-Knowing): “*Verily, He, only He, is the All-Hearer, the All-Knower*” (*Quran 26: 220*). “*...And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth or anything fresh or dry, but it is written in a clear record*” (*Quran 6: 59*). “*And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its depository [in the uterus or grave]. All is in a clear book [Al-Lawh Al-Mahfooz—The Book of Decrees with Allah]*” (*Quran 11: 6*).

Allah’s knowledge encompasses all the minor details of man’s life: “*Neither do you [O Muhammad] do any deed or recite any portion of the Quran, nor do you [O mankind] do any deed [good or evil], but We are Witness thereof when you are doing it...*” (*Quran 10: 61*). Nothing is hidden, not even the smallest grain: “*...And nothing is hidden from your Lord [so much as] the weight of an atom [or small ant] on the earth or in the heaven. Not what is less than that or what is greater than that but it is [written] in a clear record*” (*Quran 10: 61*).

Allah’s Life

Allah is Alive and His life is eternal: “*He is the Ever-Living, laa ilaaha illa Huwa [none has the right to be worshipped but He]*” (*Quran 40: 65*). His life is different from the lives of His creation, all of whom die and cease to exist; nothing will remain except Allah: “*Whatever is on it [the earth] will perish. And the face of your Lord full of majesty and honour will remain forever*” (*Quran 55: 26-27*). “*And put your trust [O Muhammad] in the Ever-Living One [Allah] who never dies...*” (*Quran 25: 58*).

Moreover, Allah is *Al-Qayyoom*, the Self-Sustainer Who sustains all that exist. The two Names are often mentioned: “*Allah! Laa ilaaha illa Huwa [none has the right to be worshipped but He], Al-Hayy Al-Qayyoom [the Ever-Living, the One Who sustains and protects all that exists]*” (*Quran 3: 2*).

Glorifying Allah by Mentioning He is Alive and Sustains All

Allah praises Himself by describing Himself as being alive, being the self-sustaining One Who sustains all that exists, as can be seen in the texts quoted above. The Messenger (peace be upon him) used to praise his Lord by mentioning these Attributes. It is narrated that ‘Abbas (may Allah be pleased with him) said, “When the Prophet (peace be upon him) used to get up at night to pray *Tabajjud* (night prayer), he would say: “*Allahumma laka'l-hamد, anta qayyim as-samaawaati wa'l-ard wa man fiha, wa laka'l hamد, lakas-samaawaatu wa'l-ard wa man fiha, wa laka'l hamد, anta nor as-samaawaati wa'l-ard* (O Allah to You be praise, You are the Sustainer of the heavens and the earth and all that are in them. To You be praise, to You belong the heavens and the earth and all that are in them. To You be

praise, You are the light of the heavens and the earth. To You be praise, You are the Sovereign of the heavens and the earth...”²⁸

Allah’s Hearing and Sight

These two Attributes of Allah are confirmed by the text of the Quran: “...*There is nothing like Him, and He is the All-Hearer, the All-Seer*” (*Quran 42: 11*). Allah said to Moosa [Moses] and Haaroon [Aaron] (peace be upon them): “*Fear not, verily, I am with you both, hearing and seeing*” (*Quran 20: 46*).

The Greatness of Allah’s Hearing and Sight

Allah (may He be glorified and exalted) says: “*Say, ‘Allah knows best how long they stayed. With Him is [the knowledge of] the Unseen of the heavens and the earth. How clearly He sees and hears [everything]!...’*” (*Quran 18: 26*).

Allah sees and hears the righteous and rewards them: “*Who sees you [O Muhammad] when you stand up [alone at night for Tahajjud prayers], and your movements among those who fall prostrate [to Allah in the five compulsory prayers]. Verily, He, only He, is the All-Hearer, the All-Knower*” (*Quran 26: 218-220*).

Allah sees the evil-doers and punishes them: “*Indeed Allah has heard the statement of those [Jews] who say, ‘Truly, Allah is poor and we are rich!’ We shall record what they have said and their killing of the Prophets unjustly, and We shall say. ‘Taste you the torment of the burning [fire]’*” (*Quran 3: 181*).

Aisha said that when the woman who disputed (*Al-Mujaadilah*—Khawlah bint Tha’labah) came to speak to the Prophet (peace be upon him) in a corner of his house, she could not hear her, but Allah revealed the words: “*Indeed Allah has heard the statement of her [Khawlah bint Tha’labah] that disputes with you [O Muhammad] concerning her husband [Aus ibn As-Saamit] and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearing, All-Seeing*” (*Quran 58: 1*).²⁹

THE MOST BEAUTIFUL NAMES OF ALLAH

All the Names of Allah are beautiful: “*And [all] the Most Beautiful Names belong to Allah, so call on Him by them...*” (*Quran 7: 180*).

The Number of His Names

Al-Bukhari and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: “Allah has 99 Names, one hundred less one. Whoever *ahsaahaa* (knows, comprehends and acts on) them will

²⁸ Al-Al-Bukhari, 3/3, hadith no. 1120; Muslim, 1/532, hadith no. 799. This report is narrated by Al-Al-Bukhari.

²⁹ This conversation is narrated by Ahmad, Nasaa’i and Ibn Maajah, as stated by Al-Haafiz in *Fath Al-Baari*, 13/374.

enter paradise. Allah is *Witr* (odd numbered) and loves *al-witr* (that which is odd-numbered).³⁰

This hadith indicates that Allah has a limited number of Names and states that they are ninety-nine. The truth which should be noted is that the number of Names which Allah has actually taught us in His Book or through His Messenger (peace be upon him) is ninety-nine and no more. This is because the Messenger (peace be upon him) stated this number and because he said “Whoever *ahsaahaa* them”. Any additional names are something which we do not know because they are part of the concealed knowledge of Allah or have been revealed exclusively to only certain ones among His creation. If the case was otherwise, there would be no benefit in specifying the number of Names to be ninety-nine [in the hadith].

Defining the Names of Allah

The Messenger (peace be upon him) told us that the Names of Allah which have been revealed and that we can know and comprehend are ninety-nine Names. The Messenger (peace be upon him) has told us in more than one hadith that one of Allah’s Names is the greatest Name which is distinguished from His other Names. Among these *ahaadeeth* are the following: It is narrated from Buraydah Al-Aslami that the Messenger (peace be upon him) heard a man saying, “O Allah, I ask You by the fact that You are Allah, there is no God except You, the One, the Self-Sufficient Master, who begets not nor was He begotten, and there is none coequal or comparable to Him.” The Prophet (peace be upon him) said, “He has called upon Allah by His Greatest Name, which if He is asked by it, He gives, and if He is called by it, He responds” Tirmidhi and Abu Dawood.³¹

The Obligation of Believing in His Names

There is consensus among the righteous predecessors (*salaaf*) that it is obligatory to believe in all the Most Beautiful Names of Allah, the Attributes they indicate, and the (divine) actions which stem from those Attributes. For example, the Name *Al-Qadeer* (the Able) implies that we must believe that He is Able to do all things, that His Ability is perfect, and that from His Ability stem all things that exist.

List of the Names of Allah

It may be that Ibn Hajar Al-‘Asqalaani came closest to the truth when he listed ninety-nine Names taken from the Quran, thus complying with the number mentioned in the hadith of Abu Hurayrah (may Allah be pleased with him). We will quote them as he listed them:

³⁰ Al-Al-Bukhari, 11/214, hadith no. 6410. Muslim, 4/2062, hadith no. 2677. This narration is from Al-Al-Bukhari.

³¹ *Mishkaat Al-Masaabeeh*, 1/703, hadith no. 2289; the editor of *Al-Mishkaat* judged its *isnad* (chain of narrators) to be *sahih* (authentic).

S. No.	Name of Allah	Meaning
1	<i>Allah</i>	God
2	<i>Ar-Rabb</i>	The Lord, Sustainer, Cherisher
3	<i>Al-Ilaah</i>	The God
4	<i>Al-Waahid</i>	The One
5	<i>Ar-Rahmaan</i>	The Most Beneficent
6	<i>Ar-Raheem</i>	The Most Merciful
7	<i>Al-Malik</i>	The King, the Sovereign
8	<i>Al-Quddoos</i>	The Holy
9	<i>As-Salaam</i>	The One free from all defects, the Grantor of Safety
10	<i>Al-Mu'min</i>	The Giver of Security
11	<i>Al-Muhaymin</i>	The Watcher over His Creatures, the Protector
12	<i>Al-Azeez</i>	The Almighty
13	<i>Al-Jabbaar</i>	The Compeller
14	<i>Al-Mutakabbir</i>	The Supreme, the Majestic
15	<i>Al-Khaaliq</i>	The Creator
16	<i>Al-Baari</i>	The Inventor of all things, the Maker
17	<i>Al-Musawvir</i>	The Bestower of forms, the Fashioner
18	<i>Al-Anwal</i>	The First
19	<i>Al-Aakhir</i>	The Last
20	<i>Az-Zaahir</i>	The Most High, the Manifest
21	<i>Az-Baatin</i>	The Most Near, the Hidden
22	<i>Al-Hayy</i>	The Ever-Living
23	<i>Al-Qayoom</i>	The Self-Sufficient, the One Who sustains and protects all
24	<i>Al-Aliyy</i>	The Most High, the Sublime
25	<i>Al-Azeem</i>	The Most Great
26	<i>At-Tawwaab</i>	The Acceptor of Repentance
27	<i>Al-Haleem</i>	The Ever-Forbearing
28	<i>Al-Waasi'</i>	The All-Sufficient for His creatures' needs
29	<i>Al-Hakeem</i>	The All-Wise
30	<i>Ash-Shaakir</i>	The All-Appreciative
31	<i>Al-'Aleem</i>	The All-Knowing
32	<i>Al-Ghanee</i>	The Rich, free from all wants and needs, Self-Sufficient.
33	<i>Al-Kareem</i>	The Bountiful, the Gracious
34	<i>Al-'Afuuw</i>	The Oft-Pardoning
35	<i>Al-Qadeer</i>	The All-Powerful
36	<i>Al-Lateef</i>	The Most Subtle and Courteous
37	<i>Al-Khabeer</i>	The All-Aware
38	<i>As-Samee'</i>	The All-Hearing
39	<i>Al-Baseer</i>	The All-Seeing
40	<i>Al-Mawlaa</i>	The Lord, the Protector and the Supreme One
41	<i>An-Naseer</i>	The Helper

S. No.	Name of Allah	Meaning
42	<i>Al-Qareeb</i>	The Near (to all, by His Knowledge)
43	<i>Al-Mujeeb</i>	The Responsive
44	<i>Ar-Raqeeb</i>	The All-Watcher
45	<i>Al-Haseeb</i>	The All-Sufficient in taking account, The Reckoner
46	<i>Al-Qawee</i>	The Most Strong
47	<i>Ash-Shaheed</i>	The Witness
48	<i>Al-Hameed</i>	The One Who is worthy of all praise
49	<i>Al-Majeed</i>	The All-Glorious
50	<i>Al-Muheet</i>	The Encompasser
51	<i>Al-Hafeez</i>	The Guardian
52	<i>Al-Haqq</i>	The Truth
53	<i>Al-Mubeen</i>	The Manifest
54	<i>Al-Ghafaar</i>	The Oft-Forgiving
55	<i>Al-Qabhar</i>	The Irresistible, the Dominant
56	<i>Al-Khaallaq</i>	The Creator
57	<i>Al-Fattaah</i>	The Judge, the Reliever, the Opener
58	<i>Al-Wadood</i>	The Most Loving
59	<i>Al-Ghafoor</i>	The Oft-Forgiving
60	<i>Ar-Ra'ooof</i>	The One full of kindness
61	<i>Ash-Shakoor</i>	The One most ready to appreciate
62	<i>Al-Kabeer</i>	The Most great
63	<i>Al-Mut'aal</i>	The Most High
64	<i>Al-Muqeet</i>	The Ever All-Able, All-Witness
65	<i>Al-Musta'aan</i>	The One Whose help is to be sought
66	<i>Al-Wahbaab</i>	The Bestower
67	<i>Al-Hafi</i>	The Ever Most Gracious
68	<i>Al-Waarith</i>	The Inheritor
69	<i>Al-Wali</i>	The Protector, the Guardian
70	<i>Al-Qaa'im</i>	The One Who takes charge (guards, maintains, provides)
71	<i>Al-Qaadir</i>	The Able
72	<i>Al-Ghaalib</i>	The One Who has full power and control, the Predominant
73	<i>Al-Qaabir</i>	The Irresistible
74	<i>Al-Haafiz</i>	The Protector
75	<i>Al-Barr</i>	The Most Subtle, Kind, Courteous and Generous; the One Who is the Source of all goodness
76	<i>Al-Abad</i>	The One
77	<i>As-Samad</i>	The Self-Sufficient Master, the Eternal
78	<i>Al-Maleek</i>	The King, the Owner, the Proprietor
79	<i>Al-Muqtaadir</i>	The Omnipotent, the All-Able to carry out what He wills

S. No.	Name of Allah	Meaning
80	<i>Al-Wakeel</i>	The Disposer of Affairs
81	<i>Al-Haadi</i>	The Guide
82	<i>Al-Kafeel</i>	The Guarantor
83	<i>Al-Kaafi</i>	The Sufficient
84	<i>Al-Akram</i>	The Most Generous
85	<i>Al-A'laa</i>	The Most High
86	<i>Al-Raazzaaq</i>	The All-Provider
87	<i>Dhu 'l-Qurwbat Il-Mateen</i>	Owner of Power, the Most Strong
88	<i>Ghaafir Adb-Dhanb</i>	The Forgiver of Sins
89	<i>Qaabil At-Tawb</i>	The Acceptor of Repentance
90	<i>Shabeeed Al-Iqaab</i>	The Severe in Punishment
91	<i>Dhu 't-Tawl</i>	The Bestower of Favours
92	<i>Rafee' ad-Darajaat</i>	The Owner of High Ranks
93	<i>Saree' Al-Hisaab</i>	The Swift in Reckoning
94	<i>Faatir As-Samawaati wa 'l-Ard</i>	The Originator of the heavens and the earth
95	<i>Badee' As-Samawaati wa 'l-Ard</i>	The Creator of the heavens and earth
96	<i>Noor As-Samawaati wa 'l-Ard</i>	The Light of the heavens and the earth
97	<i>Maalik Al-Mulk</i>	The Possessor of the Kingdom
98, 99	<i>Dhul-Jalaali wa'l-Ikram</i>	Owner of Majesty and Honour

These are the Beautiful Names and Attributes of Allah. Can any rational person deny that the Creator differs from His creation in His essence and in all His Names and Attributes? No, by Allah, no one will dispute this except those who are arrogant or ignorant.

THE VIEW OF AHL AS-SUNNAH WA'L-JAMA'AH CONCERNING THE ATTRIBUTES OF ALLAH

Ibn Taymiya summed up the view of the righteous *salaf* (pious predecessors) on this topic: "The basic principle regarding this matter is that Allah is to be described as He has described Himself and as His Messenger (peace be upon him) has described Him, in terms of both affirmation and negation. We affirm for Allah what He has affirmed for Himself, and we deny for Him what He has denied for Himself.

It is known that the method of the *salaf* and *aaimmab* (the reputed scholars and guides) of this ummah is to affirm the Attributes which Allah has affirmed for

Himself, without asking how or making comparisons and without distorting or denying them.”³²

Allah has warned us against deviating from the method of understanding what He explained in His Book with regard to His Names and Attributes. He (may He be glorified and exalted) says: “*And [all] the Most Beautiful Names belong to Allah, so call on Him by them; and leave the company of those who belie or deny [or utter impious speech against] His Names...*” (*Quran 7: 180*).

³² *Majmoo’ Al-Fataawa*, 3/3. The ‘aqeedah (belief, creed) of the *salaf* (predecessors) has been stated by many scholars, including Tahaawi, on whose ‘Aqeedah a commentary was written by *Muhammad ibn Muhammad ibn Abi'l-Al-‘Izz Al-Hanafi*, entitled *Sharh Al-‘Aqeedah At-Tahaaniyah*; Abu'l-Hassan Al-Ash’ari, *Al-Ibaanah ‘an Usool Ad-Dayaanah* and many others. We follow in their footsteps, asking Allah to gather us with them on the Day of Judgment.

CHAPTER THREE:

THE ONENESS OF ALLAH (*TAWHEEED*)³³

Meanings and Categories

Allah is One in His essence. There is nothing like unto Him and He has no equal. Exalted be He above having a wife or son. “*Say [O Muhammad], ‘He is Allah, [the] One. Allah-Ul-Samad [Allah—The Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks]. He begets not nor was He begotten. And there is none co-equal or comparable unto Him’* (Quran 112: 1-4).

Allah is described with Attributes of perfection, and none of His creatures resemble Him in any of His Attributes: “...*There is nothing like Him, and He is the All-Hearer, the All-Seer*” (Quran 42: 11).

Allah Alone is the Creator, the giver of life and death, the Sustainer of the heavens and the earth. If any person does not know with absolute certainty that Allah is unique in all of that, he is not a believer. It is not enough merely to know that Allah is One; this *Tawheed* must be reflected in one’s own actions.

KALIMAAT AT-TAWHEEED (THE STATEMENT OF TAWHEEED)

Its Meanings, Virtues and Conditions

The statement of *Tawheed—Laa ilaaha illa-Allah* (There is no god except Allah)—sum up and encompass faith. This phrase is the slogan and basis of Islam. The meaning of this phrase is: there is no god that deserves to be worshipped except Allah. But uttering this statement (these words) is not enough. This statement will not benefit a person before his Lord unless seven conditions are met:

1. Knowing the Meaning and Kalimaat of At-Tawheed

Allah (may He be glorified and exalted) says: “*So know [O Muhammad] that laa ilaaha illa-Allah [none has the right to be worshipped except Allah]...*” (Quran 47: 19).

“...*Except for those who bear witness to the truth knowingly [i.e. believed in the Oneness of Allah and obeyed His Orders], and they know [the facts about the Oneness of Allah]*” (Quran 43: 86).

2. Certainty:

The one who says these words must be absolutely certain about all the implications of this statement. Faith will not benefit him at all unless he is certain beyond all shadow of doubt. Allah says: “*Only those are the believers who have believed in Allah and His Messenger and afterward doubt not...*” (Quran 49: 15).

³³ True *Tawheed* is the belief in the Oneness (unity) of Allah, His Oneness in His essence and Attributes, and worshipping Him alone, taking no partner or associate with Him. This concept has been distorted. Some claim that *Tawheed* dictates denying the Attributes of Allah, because these Attributes—or so they say—make the Eternal more than one. Some Sufis claim that the *Tawheed* of the elite is that which is proven through the *haqaa’iq* (mystical “realities”). They even claim there is a *Tawheed* for the elite of the elite. All of this is misguidance.

The sincerity of their faith is conditional upon their not having any doubts. It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said, “I bear witness that there is no god except Allah and that I am the Messenger of Allah. No person meets Allah with this, not doubting it, and is denied Paradise.”³⁴

3. Acceptance of What is Implied by This Statement

This means both verbal acceptance and acceptance in the heart. The Quran tells us that Allah punished the disbelievers of the nations who rejected this statement (*kalima*) and were too arrogant to accept it:

“Truly, when it was said to them, Laa ilaaha illa-Allah [none has the right to be worshiped but Allah],’ they puffed themselves up with pride [i.e. denied it]. And [they] said, ‘Are we going to abandon our a’alihah [gods] for the sake of a mad poet?” (Quran 37: 35-36).

4. Submission to What It Implies

Allah (may He be glorified and exalted) says: “And turn in repentance and in obedience with true faith [Islamic Monotheism] to your Lord and submit to Him...” (Quran 39: 54).

5. Truthfulness

This means to truly believe this statement in the heart, with no contradictions between what is said and what is in the heart. Allah says: “And of mankind, there are some [hypocrites] who say, We believe in Allah and the Last Day,’ while in fact they believe not. They [think to] deceive Allah and those who believe, while they only deceive themselves and perceive [it] not!” (Quran 2: 8-9).

6. Purity of Intention (Ikhlaas)

This means purifying one’s deeds by having the correct intention, free from all contamination of shirk (polytheism). Allah says: “Surely, the religion [i.e. worship and obedience] is for only Allah...” (Quran 39: 3).

It is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The most entitled of people to my intercession will be the one who said, ‘Laa ilaaha illa-Allah,’ sincerely with all his heart and soul.”³⁵

7. Love

This refers to loving this statement (*kalima*) and what it implies and indicates; loving those who act upon it and adhere to its conditions; and disliking those who go against that. Allah says:

³⁴ Muslim, 1/57, hadith no. 27

³⁵ Al-Al-Bukhari, 1/193, hadith no. 99.

“And of mankind are some who take [for worship] others besides Allah, as rivals [to Allah]. They love them as they love Allah. But those who believe love Allah more...” (Quran 2: 165).

‘IBAADAH (WORSHIP)

Tawheed can only be achieved through two things:

- a) The testimony that Allah is One in His essence and attributes.
- b) Seeking only His pleasure, and no one else’s pleasure, in all acts of worship.

Ibaadah (worship) is a word which covers all words and actions inwardly and outwardly that Allah loves and is pleased with. Outward actions include uttering the *shahaadatayn* (two testimonies of faith),³⁶ praying and fasting; inward actions include belief in Allah, His angels, His Books and His Messengers as well as fearing Him and putting one’s hopes in Him.

The True Worshipper is the One Who Has Both Fear and Hope

True worship is that in which a person alternates between loving Allah and fearing and humbling himself before Him, hoping for and seeking His mercy. The person whose worship does not stem from love, fear and hope is simply making meaningless movements which are of no significance. Claiming to love Allah without fearing Him and hoping for His mercy results in the person falling into sin and not doing good deeds. Allah put such people to the test by saying: “*Say [O Muhammad], If you [really] love Allah, then follow me, Allah will love you...*” (Quran 3: 31).

So whoever claims to love Allah but does not follow His Messenger is lying.

If fear is not accompanied by hope, a person may think in negative terms about Allah, despairing of His Mercy and Compassion. Allah says: “...*Certainly, no one despairs of Allah’s mercy except the people who disbelieve*” (Quran 12: 87).

True worship is that in which a person has both fear and hope: “...*And they [Esa (Jesus), Uzair (Ezra), angels and others] hope for His Mercy and fear His torment...*” (Quran 12:87).

The Pillars of ‘Ibaadah:

Ibaadah has three pillars or essential components:

a) Purity of Intention (*Ikhlaas*):

Whereby a person seeks only the face of Allah and His reward in the Hereafter. The Prophet (peace be upon him) said: “Actions are but by intention and every man shall have but which he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose

³⁶ Witnessing that there is one and only one god, and witnessing that Muhammad (peace be upon him) is His (last) Messenger.

migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that which he migrated.”³⁷

If there is no purity of intention, good deeds are invalidated.

b) Truthfulness (*Sidq*):

What we mean by truthfulness is true resolve to strive to obey the commands of Allah and avoid that which He has prohibited, with the person preparing himself to meet Him. We also mean to avoid being helpless or too lazy to obey Allah.

c) Following the Messenger (peace be upon him):

So a person does not worship Allah except according to what Allah has prescribed and what the Messenger (peace be upon him) brought. When people worship their Lord without knowledge, this is *bid'ah* against which the Messenger (peace be upon him) warned us, condemned those who do it, and said that doing it is misguidance. He (peace be upon him) said, “Every newly invented thing (in religion) is a *bid'ah* and every *bid'ah* means going astray, and every act of going astray is in the fire.”³⁸

There is No Worship Without These Pillars

If there is no true resolve, there is no worship. In such case worship becomes no more than wishful thinking; hardly does a person start to do acts of worship but his will dissolves and fades away. Moreover, as long as there is no purity of intention or adherence to following the Messenger (peace be upon him), worship is unacceptable to Allah.

Acts Not Permissible to Perform for Anyone Except Allah

Belief: Allah is the One and only God. He alone is worthy of worship, and He has no associate and no partners. He alone is the Creator of all and He alone has the power to benefit or harm, and no intercession will be given except by His permission.

Actions of the Heart: The heart has to worship Allah, not directing any of this worship toward anything or anyone except Allah alone; directing it to other than Allah is *shirk* (polytheism). Such acts of worship include: fear, hope, humility, love, turning in repentance, trusting and submitting.

Utterance: Simply believing in the statement of *Tawheed* is not enough. It must be clear in our utterances, such as seeking refuge in Allah and asking for His help, glorifying and praising Him, and reciting the Quran.

Physical Actions: Praying, fasting, Hajj, sacrificing animals and fulfilling vows are all examples of physical actions of worship which must be dedicated only to Allah.

³⁷ Al-Al-Bukhari, and Muslim. This hadith is so well-known that there is no need to mention its isnad (chain of narrators). See *Maqaasid Al-Mukallifeen*, p. 519, where the isnad is discussed.

³⁸ Attributed by Ibn Al-Atheer in *Jaami' Al-Usool*, 1/289, hadith no. 75, to Al-Al-Bukhari, Muslim and Abu Dawood.

Financial: This includes paying zakah and other kinds of charity, offering *kaffaarah* (expiation), offering sacrifices and spending on others.

WHAT GOES AGAINST TAWHEED

According to the terminology of Islamic Shari'ah, what goes against *Tawheed*, the opposite of *Tawheed* being *shirk*, is divided into two types:

i. Ash-Shirk Al-Akbar (major shirk)

The one guilty of major *shirk*, the *mushrik*, is the one who believes that someone else is a lord along with Allah, such as the Christians who regard Allah as the third of three (a trinity), or the Magicians (Zoroastrians) who attribute good events to light and bad events to darkness, or the Sabians who believed that the stars and planets control what happen on earth. Similar to these are the grave-worshippers who claim that the souls of the awliya' (saints) can control things after they die. Another aspect of major shirk is making something or someone a god along with Allah, whether it be an angel, a Messenger, a wali (saint), the sun, the moon, a rock or a human being. This is by praying to them, seeking help from them, making vows to them and directing other kinds of worship to them.

Ash-Shirk Al-Akbar (major polytheism) is the most serious of sins, because it cancels good deeds. Allah (may He be glorified and exalted) says: "...*But if they joined in worship others with Allah, all that they used to do would have been of no benefit to them*" (*Quran 6: 88*).

The one who is guilty of this will abide in Hell for all eternity; Allah will not forgive him or admit him to Paradise: "*Verily Allah does not forgive that partners should be set up with Him [in worship], but He forgives [anything] less than that to whom He wills...*" (*Quran 4: 48*).

This is the greatest crime and the worst sin. It is narrated that 'Abdullah ibn Mas'ood (may Allah be pleased with him) said, "I asked the Messenger of Allah which sin is the greatest with Allah. He said, 'That you should claim that Allah has a rival when He created you'" (*Al-Al-Bukhari and Muslim*).³⁹ And Allah (may He be glorified and exalted) says: "*Verily, joining others in worship with Allah is a great zulm (wrong) indeed*" (*Quran 31: 13*).

ii. Ash-Shirk Al-Asghar (minor shirk)

Minor *shirk* refers to actions such as showing off or doing things for the sake of created beings, not performing acts of worship purely for the sake of Allah. This means that a person may do things sometimes for the sake of his ego, for some worldly purpose, or to gain status or power, so he allocates a share of his action to Allah and a share to someone or something else. Examples of this include the saying, "I have no one to help me except Allah and you." Although this kind of *shirk* does not put someone beyond the pale of Islam, it still puts a person in grave

³⁹ *Mishkaat Al-Masaabeh*, 1/21, hadith no. 49.

danger. This is because it reduces his reward to a great extent and may cancel out his good deeds altogether. It is narrated in *Al-Musnad* that the Messenger (peace be upon him) said, “What I fear the most for you is *ash-shirk al-asghar* (minor polytheism).” They said, “O Messenger of Allah, what is *ash-shirk al-asghar*?” He said: “Showing off.”⁴⁰

Prohibiting this kind of *shirk*, Allah revealed: “...So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord” (*Quran 18: 110*).

⁴⁰ *Mishkaat Al-Masaabeh*, 2/28, hadith no. 281; Muslim 3/1512, hadith no. 1904.

CHAPTER FOUR

A BRIEF HISTORY OF THE CREED OF 'AQEEDAH

Only the Quran Explains the History of the Creed (Religious Beliefs)

There is no book on earth which explains the true history of religious belief except the Book of Allah, which offers abundant knowledge on this topic. Human knowledge cannot attain this level of knowledge for several reasons:

- a) What we know of the history of five thousand years ago is very little, and what we know of the history of ten thousand years ago is even less. Anything earlier than that is unknown. Hence, most of the truth as well as human history have been lost.
- b) The truths which mankind did inherit have been mixed with a great deal of falsehood; indeed, they have been lost in the vast ocean of falsehood, deceit and distortion. This indicates that it is extremely difficult for one person or a group of people to write a true history of modern times, let alone a history that stretches back to the dawn of humanity.
- c) Part of the history that has to do with religious beliefs (creed) did not happen on earth, but in the heavens: Hence, the only One Who can give us a true history with no confusion is Allah, glorified and exalted be He. "*Truly, nothing, in the earth or in the heaven, is hidden from Allah*" (*Quran 3: 5*).

THE HISTORY OF THE CREED

(RELIGIOUS BELIEFS) AS TOLD WITHIN THE QURAN

Allah has told us that He created Adam as an integrated, upright and independent creature, into whom He then breathed His spirit and who He caused to dwell in His Paradise. Allah permitted him and his wife to eat whatever they wanted from the Garden, apart from one tree. Unfortunately, his enemy, *Iblees* (Satan), tempted him to eat from that tree. Because he obeyed his enemy and disobeyed his Lord, Allah sent him down from Paradise to earth. However, before sending him down, Allah promised him that He would send down His guidance to him and his progeny so that man would know his Lord and His way and laws. He promised those who responded that they would have guidance in this world and joy in the Hereafter, and He warned those who remained stubbornly arrogant that they would have a life of hardship in this world and an even greater hardship in the Hereafter:

*"We said, 'Get down all of you from this place [the Paradise]! Yet, when there comes to you guidance from Me, those who follow My guidance shall have no fear nor shall they grieve. But those who disbelieve and belie Our aayaat [verses, proofs, lessons, signs, revelations etc.]—such are the dwellers of the Fire. They shall abide therein forever'" (*Quran 2: 38-39*).*

The First Deviation from Correct 'Aqeedah (Creed) and the First Messenger

After mankind had been one community, believing in *Tawheed*—the Oneness of Allah—there arose around them deviation and confusion. The first deviation came about as the result of exaggerated veneration of righteous people, raising them to the status of gods and worshipping them. Al-Bukhari narrated from Ibn Jurayj, who narrated from ‘Ataa who narrated from ‘Abbaas, about the *tafsir* of the *aayah* (verse): “*And they have said, You shall not leave your gods, nor shall you leave Wadd, nor Suwa’, nor Yagooth, nor Ya’oq, nor Nasr [names of idols]”*” (*Quran 71: 23*).

Ibn ‘Abbass said concerning this *aayah*, “These were the names of righteous people from among the people of Nooh (Noah). When they died, Satan inspired their people to set up stone altars in the places where they used to sit and to call these stone altars by their names. The people did that but these altars were not worshipped until those people died and knowledge about them was lost. Then they were worshipped.”⁴¹

This was the first deviation from *Tawheed* (Oneness of Allah) in human history, and consequently Allah sent to them the first of His Messengers, Nooh(Noah) (peace be upon him). This was in fulfilment of the promise that He had given to the father of mankind, Adam, to send Messengers and reveal Books to guide mankind.

The evidence that Nooh (Noah) (peace be upon him) was the first Messenger is the hadith about intercession which Muslim has narrated. The hadith says: “*After going to Adam, the people will come to Nooh and will say to him, among other things, ‘O Nooh, you are the first Messenger sent to the earth, and Allah called you a thankful slave.’*”⁴²

The texts of the Book of our Lord clearly indicate that Nooh (Noah) called his people to pure *Tawheed* (Oneness of Allah). He said to his people: “...Worship Allah! You have no other Ilaah [God] but Him. Certainly, I fear for you the torment of a great Day” (*Quran 7: 59*).

Those who responded to his call for *Tawheed* (Oneness of Allah) were the weakest of his people; the call was rejected by the leaders and powerful ones, who thought they were being clever and intelligent when they arrogantly refused to follow the truth: “*The leaders of his people said, ‘Verily, we see you are in plain error’*” (*Quran 7: 60*).

These prominent and powerful leaders of his people said to him: “...Nor do we see any [people] follow you but the meanest among us, and they [too] followed you without thinking...” (*Quran 11: 27*).

They meant such people followed Nooh without thinking deeply or pondering or examining the matter. But the thing which they were accused of doing was the very thing they should have been praised for. This is because when the truth is made clear, it does not need to be examined; it needs to be followed.

A long time passed and the dispute between Nooh (Noah) and his people intensified until he prayed against them: “*And Nooh (Noah) said, ‘My Lord, leave not*

⁴¹Al-Bukhari, 8/677, hadith no. 4920

⁴²Muslim, 1/185, hadith no. 194

one of the disbelievers on the earth! If you leave them they will mislead your slaves and they will beget none but wicked disbelievers” (Quran 71: 26-27). So Allah destroyed them: “*And Nooh’s people, when they denied the Messengers, We drowned them...*” (Quran 25: 37).

And He, the Exalted and Almighty, saved Nooh (Noah) and the believers due to His Mercy. He cleansed the earth of the evil-doers and did not leave anyone there except those who believed in the Oneness of Allah (*Tawheed*). When they too deviated, He sent another Messenger.

Therefore, Allah’s mercy and care for the children of Adam continued. Every time they went astray and deviated, He sent down His guidance to them, to bring them light in the darkness: “*Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another [to destruction], and We made them as abaaadeeth [true stories for mankind to learn a lesson from them]. So away with a people who believe not!*” (Quran 23: 44).

The development of religious beliefs throughout the centuries is not the reason for *shirk* and the adoption of gods other than Allah, as ‘Abbas Mahmood ‘Al-Aqqaad who wrote about this so-called development and the Westerners whom he follows suggest. The reason for that was the deviation of the followers of the Messengers from the Message which the Messengers brought, and their abandonment of those Messages.

“*But whoever turns away from My reminder [i.e. neither believes in this Quran nor acts on its teachings], verily, for him is a life of hardship...*” (Quran 20: 124).

And they followed their own conjectures and desires, ignoring true guidance:

“*...They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance of their Lord!*” (Quran 53: 23).

“*...And do not follow the vain desires of people who went astray before and who misled many, and strayed [themselves] from the right path*” (Quran 5: 77).

CHAPTER FIVE: CONCEPTS OF GOD AMONG THE MISGUIDED NATIONS

This is not meant to be a complete history of deviation in religious beliefs. This would be impossible because there are so many varieties of deviation. And what would be the point of such a history when wrongdoing and *kufr* [disbelief] are all the same nature? Our purpose here is to learn about previous nations errors so that we may properly appreciate the tremendous value of the Islamic ‘aqeedah.

Those who understand and recognise falsehood will adhere more strongly to the truth when they follow it. There is the fear that those who follow Islam and do not know about its opposite, which is falsehood, may slip and follow the paths of falsehood. ‘Umar ibn Al-Khattab (may Allah be pleased with him) spoke the truth when he said, “Soon the bonds of Islam will be undone one by one; when there will be people brought up in Islam who know nothing of *Jaahiliyah*.” Undoubtedly, the one who knows the darkness of night is more able to appreciate the light of day. Similarly, good health is the crown on the heads of the healthy which none acknowledges except those who are sick.

Three examples of deviance will suffice here: first, the beliefs of one of the nations which people regard as one of the civilised nations of ancient times; the second is the deviation from the truth of the followers of a heavenly religion; and the third is the idolatry of the Arabs before the time of the Messenger (peace be upon him).

1. GOD ACCORDING TO THE GREEKS⁴³

Researchers consider the Greeks to be one of the civilised nations of the past, so let us look at the religious beliefs of this misguided nation. They claimed that “Zeus” was the chief of their gods. He was filled with hatred and enmity, preoccupied with his desires for food and love.

“Asclepius” was their god of medicine with whom Zeus was angry as his treatment of the sick deprived Zeus of the taxes on the souls of the dead who moved from the face of the earth to the underworld.

“Prometheus” was their god of knowledge and handicrafts and was believed to have taught man how to use fire for manufacturing purposes, in this way man learned how to use power to combat the power of the gods. Of course, Zeus was also angered by this. After the development of the concept of worship in the ancient Greek religion, Hesiod, the philosopher-poet, tried his best to exalt Zeus. He gave the people an image of Zeus as being holy and mighty, as would befit the image of a god.

Further, Greek scholars speak of Zeus as having betrayed his wife Hera, as he used to send the god of love to conceal the sun as it rose lest his jealous wife should come and catch him unawares among his lovers at the throne of Olympus.

⁴³ *Haqa’iq Al-Islam wa Abaateel Khusoomibi*

On one occasion he was caught by his wife kissing a shepherd boy he had kidnapped from a field!

This is an example of the misguided beliefs of *shirk* produced by myths and illusions which then become fables. The gods of the Greeks were many and fought with one another. Like humans, they ate, drank and married. A god might betray his wife, commit sodomy, and justify his bad behaviour. What kind of effect would such beliefs have on those who believed in them? What effect would they have on individuals and societies? What values would be affirmed by such deviant, misguided beliefs of *shirk*?

2. GOD ACCORDING TO THE JEWS⁴⁴

The religion of the Children of Israel—Judaism—is full of both idolatrous concepts and tribalistic hallucinations. Many Messengers came to the Children of Israel, the first of whom was Israa’el (Israel), i.e. Ya’qoob (Jacob) ibn Ishaaq (Isaac) ibn Ibraaheem (Abraham) (peace be upon them). These Messengers brought the Message of pure *Tawheed* (Oneness of Allah), which their father Ibraaheem (Abraham) had taught them. Then their greatest Prophet, Moosa (Moses), came to them with the same message, on which the Mosaic Law was based. However, with the passage of time, they deviated and went down to the level of idolatrous concepts which they affirmed in their “holy” books. In the midst of the Torah there are fables and concepts of God which are no better than the idolatrous concepts of the Greeks and other idolatrous nations who did not receive heavenly guidance and who had no book from Allah.

The belief in *Tawheed* which Allah revealed to Ibraaheem (Abraham) (peace be upon him) was a complete, integrated, clear and pure belief with which he confronted idolatry, as the Quran describes, in a most decisive manner.

“And recite to them the story of Ibraaheem [Abraham]. When he said to his father and his people, ‘What do you worship?’ They said, ‘We worship idols and to them we are ever devoted.’ He said, ‘Do they hear you when you call on [them]? Or do they benefit you or do they harm [you]?’ They said, ‘[Nay] but we found our fathers doing so.’ He said, ‘Do you observe that which you have been worshipping, you and your ancient fathers? Verily, they are enemies to me, except the Lord of the Alameen [mankind, jinn and all that exists], Who has created me, and it is He Who guides me. And it is He Who gives me food and gives me drink. And when I am ill, it is He Who cures me, and Who will cause me to die, and then will bring me back to life [again]. And Who, I hope, will forgive my faults on the Day of Recompense [the Day of Resurrection]. My Lord! Bestow hukum [religious knowledge, right judgment of the affairs and prophethood] on me, and join me with the righteous. And grant me an honourable mention in later generations”” (Quran 26: 69-84).

They turned away from this pure *Tawheed* (Oneness of Allah), this clear faith and this belief in the Hereafter, and remained in their state of deviation until Moosa (Moses) (peace be upon him) came to them with the renewed Message of *Tawheed*

⁴⁴ Adapted from Khasaa’is At-Tasawwur Al-Islami, by Sayyid Qutb, p. 11.

and divine transcendence. But they did not adhere to it; rather they strayed from it. Their deviation began whilst Moosa (Moses) (peace be upon him) was still among them, when they worshipped the calf which As-Saamiri made for them from the gold jewellery of the Egyptian women which they had brought with them: *“They said, ‘We did not break the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people. Then we cast them [into the fire], and that was what As-Saamiri suggested.’ Then he took out [of the fire] for them [a statue of] a calf which seemed to low. They said, ‘This is your ilaah [god] and the ilaah of Moosa [Moses], but he [Moosa] has forgotten [his god]’* (Quran 20: 87-88).

Before that, they had asked Moosa (Moses) to set up an idol for them to worship: *“And We brought the Children of Israel [with safety] across the sea, and they came upon a people devoted to some of their idols [in worship]. They said, ‘O Moosa [Moses]! Make for us an ilaah [god] as they have aalihah [gods].’ He said, ‘Verily, you are people who do not know [the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah alone]’”* (Quran 7: 138).

The Quran speaks at length about their deviation and false concepts of Allah (may He be glorified and exalted) and their *shirk* and idolatry. They attributed a son to Allah: *“And the Jews say, ‘Uzair [Ezra] is the son of Allah...’”* (Quran 9: 30). and they accused Him (Allah) (may He be glorified and exalted) of miserliness and poverty: *“The Jews say, ‘Allah’s hand is tied up [i.e. He does not give of His bounty].’ Be their hands tied up and be they accursed for what they uttered. Nay, both His hands are widely outstretched. He spends [of His bounty] as He wills...”* (Quran 5: 64).

An example of their tribalistic belief is the notion that their god is a tribal deity who does not judge them by laws of ethics except in their dealings with one another; but when it comes to “strangers” (non-Jews), they will not be brought to account for shameful behaviour towards them.

“Among the people of the scripture [Jews and Christians] is he who, if entrusted with a qintaar [a great amount of wealth], will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding. That is because they say, ‘There is no blame on us concerning (betraying and taking the properties of) the illiterates [Arabs].’ But they tell a lie against Allah while they know it” (Quran 3: 75).

Their distorted books contain descriptions of their God which are not much better than the Greeks’ descriptions of their idols. They attributed to Allah sorrow and regret for what He had done. They said that He regretted creating man because of his great evil and mischief at the time of Nooh (Noah): “The Lord saw how great man’s wickedness on earth had become and that every inclination of the thoughts of his heart was, all the time, only evil. The Lord was grieved that he had made man on earth, and His heart was filled with pain. So the Lord said, ‘I will wipe mankind, whom I have created, from the face of the earth—men and animals, creatures that move along the ground and birds of the air—for I am

grieved that I have made them.’ But Noah found favour in the eyes of the Lord.”⁴⁵

Listen to this myth which is narrated in the eleventh chapter of the book of Genesis: After the land had been populated by the progeny of Nooh (Noah), “the whole world had one language and a common speech. As men moved eastwards, they found a plain in Shinar and settled there. They said to each other, ‘Come, let us make bricks and bake them thoroughly.’ They used brick instead of stone and tar instead of mortar. Then they said. ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and be scattered over the face of the whole earth.’

“But the Lord came down to see the city and the tower that the men were building. The Lord said, ‘If, as one people speaking the same language, they have begun to do this, then nothing they plan will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.’ So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel, because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the earth.”⁴⁶

What kind of myth is this that falsifies the truth and almost wipes out its features! What kind of God is portrayed in this myth? It is a God who fears humans and is afraid of their coming together. Therefore, this God fights them before they can unite and become strong and He scatters them throughout the world after making their languages confusing.

The Jews attribute evil actions to God as well as regret for what He has done.

Let us look at the *Talmud*, which is the book written by the Jewish scholars and rabbis. For the Jews, this book is more important than the Torah. If we look at it we will be stunned by the misguidance into which the Jews have fallen, not only in matters of religion but in all aspects of the law.

It is sufficient to quote from the book *Al-Kanz Al-Marsood fi Qawaa'id At-Talmud* concerning what the *Talmud* says about the divine power. For example, they say that God needs to read and learn, and that He jokes and plays. It is said, “The day has twelve hours. During the first three, He [God] sits and studies the Law. During the second three, He passes judgments. During the third three, he feeds (His creatures). And during the last three, He sits and plays with a whale, the king of the fish.”

Even worse than that is it saying, “God has no other work to do except learning the *Talmud* with the angels.” And it says He not only learns with the angels, but also with “Asmodeus”, the chief of the demons, in the school of heaven!

⁴⁵ Genesis 6:5-8 (New International version) [Translator].

⁴⁶ Genesis 11: 1-9 (New International Version) [Translator].

To these myths which have become part of their religious beliefs they added the notion that “God did not play with the whale after the destruction of the Temple, and that after the destruction He did not like to dance with Eve after He had adorned her with clothes and tied her hair up.”

May they perish and be doomed! They are saying the same things as those who disbelieved before them. According to their beliefs, their god is no different to a human being; he thinks like they do, acts like they do, plays, dances, feels grief and weeps—and for what? For the sorrow at the destruction of the temple of the Jews which Sulaymaan had built for them and which is a symbol of glory for them. The Jews say that God weeps for three-quarters of the night, roaring like a lion and saying, “May I perish! I have allowed my house to be destroyed, the Temple to be burned, and my children to be scattered.”

They describe the Most High, Most Majestic, as humbling Himself when His servants—by which they mean the Jews (of course)—praise Him. “When the Creator hears the people glorifying Him, He bows His head and says, ‘How happy is the King when He is praised at the time when He deserves that, but the father who leaves his children in misery does not deserve any praise.’” “...*Allah's curse be on them, how they are deluded away from the truth!*” (*Quran 9: 30*).

3. THE ARABS DEVIATION FROM TAWHEED

The Arabs used to follow the religion which upholds and believes in *Tawheed*, the religion of their father Ibraaheim (Abraham). They continued to believe in *Tawheed* until four hundred years before the coming of the Prophet (peace be upon him), when there appeared among them a leader who was listened to and obeyed. No one could oppose this leader, who changed their religion. His name was ‘Amr ibn ‘Aamir Al-Khuzaa’i.

Al-Bukhari narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: “I saw ‘Amr ibn ‘Aamir Al-Khuzaa’i dragging his intestines in Hell. He was the first one to introduce the *taboo* of the *saa’ibah* (a she camel let loose for the sake of the idols and on which nothing was allowed to be carried).”⁴⁷

‘Amr changed the religion of the Arabs by calling them to worship idols and by introducing reprehensible innovations into the religion of Allah. He forbade and permitted things according to his own desires. Among this were the things which Allah mentioned in His Book: “*Allah has not instituted things like baheerah or saa’ibah or waseelah or a haam [all these animals were liberated in honour of idols, as practiced by pagan Arabs in the pre-Islamic period]. But those who disbelieve invent lies against Allah, and most of them have no understanding*” (*Quran 5: 103*).

It is said that it was ‘Amr who called the people to worship *Al-Laat*, who was a man who used to prepare *saweeq* (a kind of mush from wheat and barley) for the pilgrims on a rock in At-Taa’if. When he died, ‘Amr claimed that he had not died

⁴⁷ Al-Bukhari, 8/283, hadith no. 4623

but that he had entered the rock on which he used to prepare the food, and ‘Amr commanded them to worship it.

It is also said that he was the one who changed the *Talbiyah*, which is a declaration of *Tawheed*. From the time of Ibraaheem (Abraham), the *Talbiyah* had been “*Labbak Allahuma labbayk, labbayka laa shareeka laka labbayk* (at Your service, O Allah, at Your service. You have no partner. At Your service).” The *Talbiyah* remained like this until the time of ‘Amr ibn ‘Aamir. While ‘Amr was circumambulating the Ka’bah and reciting the *Talbiyah*, *Shaytaan* (Satan) appeared to him in the form of an old man reciting the *Talbiyah* with him. When he said, “At Your service. You have no partner,” the old man said, “except the partner that You have.” ‘Amr found this odd and said, “What is this?” The old man said, “Say, ‘You own him and whatever he owns.’ There is nothing wrong with that.” So ‘Amr said it, and the Arabs copied him.

The Beginning of Deviation Among the Arabs

Ibn Is’haaq tells us how the deviation began among the Arabs, who were the descendants of Ismaa’eel (Ishmael). “It started with them worshipping stones.” He explained that they used to venerate the Haraam (the sacred boundary in Makkah). When the Haraam became too crowded, they went to others places, taking a stone from the Haraam with them out of respect. They would then set the stone up and circumambulate around it. But look at what they later did: it is narrated by Abu Raja’ Al-‘Utaaridi, who said, “We used to worship stones during the time of *Jaahiliyah* (days of ignorance before Islam). Whenever we found a stone we liked more, we would throw (the first one) aside and adopt the new one (as an object of worship). If we could not find a stone, we would gather together a handful of earth, milk a sheep over it, and then circumambulate it.” One of the strange things about the time of *Jaahiliyah* was that when a man travelled, he would take four stones with him—three for his cooking pot and one to worship.

The Idols of the Arabs

The Arabs adopted idols. Hishaam ibn Muhammad ibn Al-Saa’ib Al-Kalbi said, “One of the most ancient of their idols was *Manaat*, which was erected on the shore of the Red Sea near *Al-Mushallal* in *Qadeed*, between Makkah and Madeenah. The Aws and the Khazraj used to venerate it, as did all of the Arabs. When they went for Hajj, they would not shave their heads until they left Makkah and went to *Manaat*, where they shaved their heads. They believed their Hajj was not complete until they had done that. *Manaat* belonged to Hudhayl and Khuzaa’ah, so the Messenger (peace be upon him) sent ‘Ali (may Allah be pleased with him) in the year of the liberation (of Makkah) to destroy it.

“The Arabs then adopted *Al-Laat* in At-Taa’if; this idol was more recent than *Manaat*. It was a square rock whose keepers were from Thaqeef. They built (a shrine) over it and Quraysh and all the Arabs venerated it. *Zayd Al-Laat* and *Taym Al-Laat* were named after it. It (the idol) remained there until the Messenger (peace be upon him) sent Al-Mugheerah ibn Shu’bah and Abu Sufanyaan ibn

Harb to it, when Thaqef embraced Islam. They destroyed it (the idol) and burned it.” Quran states this idol in the following *aayah* (verse): “*Have you then considered Al-La'at and Al-Ussaa [two idols of the pagan Arabs]?*” (*Quran 53: 19*).

Then they adopted *Al-Uzzaa*, which was more recent than *Al-La'at*. It was adopted by Zaalim ibn Sa'd in the *Nakhlah* valley. They built a house over it and used to hear voices from it. According to what is narrated by Al-Kalbi from Ibn 'Abbaas, he said, “*Al-Uzzaa* had a she-devil which used to come to three trees in *Batn Nakhlah*.”

When the Messenger (peace be upon him) conquered Makkah, he sent Khaalid ibn Al-Waleed to cut down the trees. After cutting down all three trees and killing the she-devil, he relayed his story to the Prophet (peace be upon him), who said, “That was *Uzzaa*, but the Arabs will have no *Uzzaa* after this.”

When the Messenger of Allah conquered Makkah, he found three hundred and sixty idols around the Kab'ah. He started striking their faces and eyes with his bow, saying: “*Truth has come and baatil [falsehood] has vanished. Surely, baatil is ever bound to vanish*” (*Quran 17: 81*). The idols fell on their heads. After that, he issued orders that they should be taken out of the mosque and burned.

Deep Darkness at the Time the Prophet (Peace Be Upon Him) Was Sent

Just before the Messenger (peace be upon him) came, there was nothing left of the heavenly light which the Prophets had brought except the faintest glow which was not enough to guide people or to show them the way revealed by Allah. The way revealed by Allah had been lost by so much falsehood. It says in a hadith that “Allah looked at the people of the earth—before the Prophet was sent—and He hated them, Arabs and non-Arabs alike, except for what was left [the true followers] of the people of the Book.”

There were four wise men of the Quraysh who withdrew from the people during the festivals that celebrated their idols. They were Waraqah ibn Nawfal, 'Ubaydullah ibn Jahsh, Uthmaan ibn Al-Huwayrith ibn Asad ibn 'Abd Al-'Uzzaa and Zayd ibn 'Amr ibn Nufayl.

They said to the people of Quraysh, “O people! Find yourselves a religion, for you are not following anything.” So they split up and travelled to different lands seeking the religion of Ibraaheem. Waraqah ibn Nawfal followed the Christians and learned about their books from their scholars, thereby gaining knowledge from the people of the book.

'Ubaydullah ibn Jahsh remained in a state of confusion until he became a Muslim. However, when he went to Abyssinia he left Islam and became a Christian. He died as a Christian.

Uthmaan ibn Al-Huwayrith went to Caesar (Qaysar), the ruler of the Romans, and became a Christian. He was held in high esteem by Caesar.

Zayd ibn ‘Amr ibn Nufayl did not become either a Jew or a Christian. He left his people and shunned idols. He avoided dead meat, blood, and the meat of animals that had been sacrificed for idols. He spoke out against the practice of burying infant girls alive. He used to say, “I worship the Lord of Ibraaheem (Abraham)”; and he started to criticise people because of their ways.

Al-Layth said that Hishaam ibn Urwah wrote to him, narrating from his father. Hishaam told him that Asmaa’ bint Abi Bakr (may Allah be pleased with her) had said, “I saw Zayd ibn ‘Amr ibn Nafayl standing with his back leaning against the Kab’ah, saying, ‘O Quraysh! By Allah, no one among you is following the religion of Ibraaheem except me.’” He used to (rescue and) protect girls who had been buried alive. He would say to a man who wanted to bury his daughter alive, ‘Do not kill her, I will take care of her.’ He would then take the child, and when she grew up he would say to her father, ‘If you want I will give her to you, or if you want I will take care of her.’”⁴⁸

When the Messenger (peace be upon him) was asked about Zayd ibn ‘Amr, he replied, “He will be gathered as a nation on his own, between me and ‘Eesa ibn Maryam.” Ibn Katheer said, “Its *isnaad* is *jayyid hasan* (good and approved).”

It is narrated from ‘Aa’isha (may Allah be pleased with her) that the Messenger (peace be upon him) said, “I entered Paradise and I saw two gardens for Zayd ibn ‘Amr ibn Nufayl.” Ibn Katheer said that this was a *jayyid isnaad* (good chain of narrators).

After that intense darkness, Allah (Exalted be He) decreed the dawn of Islam, whose light shone upon the people and guided them. To Him be praise and grace.

⁴⁸ Al-Bukhari, 7/143, hadith no. 3828

CHAPTER SIX

THE WORLD OF THE NOBLE ANGELS

Dr. Ashqar discussed this issue exhaustively. His discussions were based on the texts of the Quran and Sunnah and the highly renowned authorities thereon. He covered all aspects of this topic: definition, origin and characteristics, kinds, and their relationship with mankind and with other creatures. Besides, he drew a comparison between mankind and angels, with their respective position as determined by our creed.

Belief in the unseen (*al-ghayb*) is one of the basic tenets of Islam and forms an important part of Islamic teachings. One of the unseen worlds of which Islam tells us is the world of the angels, who are described in great detail in the Quran and Sunnah and who are involved with man throughout his life.

From the moment an individual is conceived in his mother's womb and until his death and beyond, angels play a role in the life of the human. Angels accompany the human being, protecting him and keeping a record of his deeds. Angels bring forth the soul of the deceased person/s and they bring comfort or inflict torment in the grave. An angel will sound the Trumpet on the Last Day, and angels will be present on the Day of Judgment until they accompany people to their ultimate destination in Paradise or Hell.

Myths have no role to play in the belief of the Muslim. Our beliefs are based on the teachings of the Quran and Sunnah, which tell us all we need to know about the reality of the unseen, including the world of the angels. Belief in the angels brings comfort to man's soul; this makes man feel that he is important in the sight of Allah and that he matters to Him. This belief also encourages a person to strive in the path of goodness. Hence, it is of the utmost importance for the Muslim to understand what Islam says about the angels and what implications this knowledge has for his daily life.

Belief in the angels is one of the basic principles of '*aqeedah*', and faith is not complete without this belief. The texts within the Quran and Sunnah speak in detail about all aspects of this subject. Whoever studies these texts will come to have a clear belief in the angels and realize that this is not an obscure topic.

DEFINITION OF ANGELS AND BELIEF IN THEM

The word *malak* (angel) is derived from the root *alaka*. *Ma'lakah* and *ma'lak* mean message. From this root is derived the word *malaa'ik* (angels), because they are messengers of Allah. A person's faith cannot be correct unless he believes in the angels. Allah says: "*The Messenger [Muhammad] believes in what has been sent down to him from his Lord, and [so do] the believers. Each one believes in Allah, His Angels, His Books, and His Messengers [and they say], We make no distinction between any of His Messengers'...*" (Quran 2: 285).

How Should We Believe in the Angels?

Suyooti narrated that Al-Bayhaqi said in *Shu'ab Al-Eemaan*: “Belief in the Angels” means the following:

1. Belief that they exist.
2. Giving each one of them his rightful status and believing that they are the slaves of Allah who were created by Him, like mankind and jinn were created by Him. The angels are commanded to do things and they are accountable to the extent that they have orders they have to follow. They are not able to do anything except that which Allah has enabled them to do. Death is possible for them, but Allah gives them a long life and they do not die until their appointed time comes. They should not be described in any way that would imply association with Allah, and they should not be regarded as gods, as the ancients and some traditional cultures of early people used to regard them.
3. Acknowledging that among them are messengers whom Allah sends to whomever He wills among mankind. He may also send some of them to other creation. This implies acknowledging that among them are the bearers of the Throne, those who stand in ranks, the keepers of Paradise, the keepers of Hell, those who record man's deeds, and those who drive the clouds. The Quran has mentioned all or most of them.”⁴⁹

PHYSICAL CHARACTERISTICS, ATTRIBUTES AND ABILITIES OF THE ANGELS

PHYSICAL CHARACTERISTICS

What They Are Created from and When They Were Created

Allah created the angels from light. In *Saheeh Muslim* it is narrated from ‘Aa’ishah (may Allah be pleased with her and her father) that the Messenger (peace be upon him) said, “The angels were created from light, the jinn from smokeless fire, and Adam was created from that which has been described to you.”⁵⁰

The Messenger (peace be upon him) did not explain what the light that they were made from was like. Hence we cannot indulge in trying to say more about this, apart from this hadith.

We do not know when the angels were created, for Allah has not informed us about that. But we do know that they were created before Adam, the father of mankind. Allah has told us that He informed the angels that He was going to create a *khaleefah* on earth: “Behold, your Lord said to the angels, I will create a vicegerent [khaleefah] on earth” (Quran 2: 30). What is meant by the word *khaleefah* here is Adam (peace be upon him), and He commanded them to prostrate to him when

⁴⁹ *Al-Habaa’ik fi Akhbarr Al-Mala’ik* by Suyooti, p. 10 See *Mukhtasar Shu’ab Al-Eemaan*, 1/405-406.

⁵⁰ Muslim, 4/2294, hadith no. 2996. Some scholars reject this hadith and others like it. I have criticised this view and its flawed nature in my paper entitled *Asl Al-I’tqaad*.

He created him: “*When I [Allah] have fashioned him [Adam] completely and breathed into him the soul which I created for him, then fall [you] down prostrating yourselves unto him*” (*Quran 15: 29*).

Seeing the angels

The angels have bodies of light which are of a low density. Therefore, mankind cannot see them, especially since Allah has not given our eyes the ability to see them.

No one among this ummah has seen the angels in their true form apart from the Messenger (peace be upon him). He saw Jibreel twice in the form in which Allah created him. The texts indicate that human beings are able to see the angels when the angels appear in human form.

Their Great Physical Size

Allah says concerning the angels of Hell: “*O you who believe! Ward off yourselves and your families against a fire [Hell] whose fuel is men and stones, over which are [appointed] angels, stern [and] severe, who do not disobey whatever they are commanded [to do by Allah] but carry out what they are commanded*” (*Quran 66: 6*). The sizes of two noble angels are mentioned below.

The great size of Jibreel (peace be upon him)

The Messenger (peace be upon him) saw Jibreel twice in the angelic form in which Allah created him. These two occasions are mentioned in the *aayaat*: “*And indeed he [Muhammad] saw him [Jibreel] in the clear horizon [towards the east]*” (*Quran 81: 23*).

“*And indeed he [Muhammad] saw him [Jibreel] at a second descent. Near Sidrat-Al-Muntaha [a lot tree at the farthest boundary]; besides which is the Paradise of Abode*” (*Quran 53: 13-15*).

The Prophet (peace be upon him) was taken up to the highest heaven (during the *Mi’raaj*). In *Sabih Muslim* it is narrated that ‘Aa’ishah (may Allah be pleased with her) said, “I asked the Messenger of Allah (peace be upon him) about these two *aayaat*. He said, “That is Jibreel; I never saw him in the form in which Allah created him except on these two occasions. I saw him descending from the heavens with his huge size filling the space between the heaven and the earth.””⁵¹

‘Aa’ishah (may Allah be pleased with her) was asked about the *aayah*, “*Then he [Jibreel] came closer*” (*Quran 53: 8*). She said, “That is Jibreel (peace be upon him). He used to come in human form, but on this occasion he came in his real form and he filled the horizons of the sky”⁵²

It is narrated in *Sabih Al-Bukhari* that ‘Abd-Allah ibn Mas’ood said, “Muhammad (peace be upon him) saw Jibreel with six hundred wings.”⁵³

⁵¹ Muslim, 1/159, hadith no. 177

⁵² Muslim, 1/160, hadith no. 177

⁵³ Al-Bukhari, 8/610, hadith no. 4856, 4857.

Allah said, describing Jibreel (peace be upon him): “*Verily, this is the Word [this Quran brought] by a most honourable messenger [Jibreel (Gabriel)] from Allah [to Prophet Muhammad]. [He is the] Owner of power [and high rank] with [Allah], the Lord of the Throne. [He is] Obeyed [by the angels in the heavens] and trustworthy*” (Quran 81: 19-21).

What is meant by the “most honourable messenger” here is Jibreel, and the Lord of the Throne is the Lord of Glory (may He be glorified).

The great size of the bearers of the throne

Abu Dawood narrated from Jaabir ibn ‘Abd-Allah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “I have been granted permission to speak to one of the angels of Allah, one of the bearers of the Throne. The distance from his earlobes to his shoulders is the distance of a seven-hundred year journey.”⁵⁴

Their Most Important Physical Characteristics

The wings of the angels

The angels have wings, as Allah has informed us. Some of them have two wings, some have three or four, and some have more than that. “*All praises and thanks be to Allah, the [only] Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is able to do all things*” (Quran 35: 1).

The beauty of the angels

Allah has created the angels in a noble and beautiful form, as Allah says about Jibreel: “*He has been taught [this Quran] by one mighty in power [Jibreel (Gabriel)], One free from any defect in body and mind. Then he [Jibreel in his real shape as created by Allah] rose and became stable*” (Quran 53: 5-6).

Variations in their physical shape and status

The angels are not all the same in their physical shape and status. Some of the angels have two wings, and some have three, and Jibreel has six hundred wings. They also vary in their status before their Lord: “*And there is not one of us [angels] but has his known place [or position]*” (Quran 37: 164).

And Allah said concerning Jibreel: “*Verily, this is the Word [this Quran brought] by a most honourable messenger [Jibreel] from Allah [to Prophet Muhammad], owner of power [and high rank] with [Allah], the Lord of the Throne*” (Quran 81: 19-20).

The best of the angels are those who were present at the battle of Badr. In *Saheeh Al-Bukhari* it is narrated from Rafaa’ah ibn Raafi’ that Jibreel came to the Prophet (peace be upon him) and said, “What do you think of the people of Badr among you (i.e. those among you who were present at the battle of Badr)?” He said,

⁵⁴ *Abeeh Sunan Abi Dawood*, 3/895, hadith no. 9353.

“They are among the best of the Muslims,” (or similar words). Jibreel said, “The same is true of the angels who were present at Badr.”⁵⁵

They cannot be described as male or female

One of the reasons why the children of Adam go astray when speaking about the worlds of the unseen is because they subject those worlds to human criteria.

The *Mushrik* Arabs also went astray in this regard, as they used to claim that the angels were female. Moreover, they mixed this idea, which is far removed from the truth, with an even greater myth when they claimed these females were the daughters of Allah. The Quran refutes them on both counts:

“Now ask them [O Muhammad], ‘Are there [only] daughters for your Lord and sons for them?’ Or did We create the angels female while they were witnesses (thereto)? Verily, it is one of their fabrications that they [Quraysh pagans] say, ‘Allah has begotten [offspring—the angels being the daughters of Allah].’ Verily, they are liars! Did He really choose daughters in preference to sons! What is the matter with you? How do you form your judgements? Will you not then take admonition? Or is there for you some clear authority [for what you allege]?” (Quran 37: 149-156).

Allah will make these words a testimony for which they will be brought to account. One of the greatest sins is to speak about Allah without knowledge:

“And they make the angels who themselves are slaves of the Most Gracious [Allah] females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!” (Quran 43: 19).

Angels do not eat or drink

Angels do not eat or drink the type of food we (humans) eat and drink. Allah has told us that the angels came to Ibraaheem in human form and he offered them food, but they did not take it. *“But when he [Ibraaheem] saw their hands did not go towards it [the meal], he mistrusted them and conceived a fear of them. They said, ‘Fear not, we have been sent against the people of Loot [Lot]’”* (Quran 11: 70).

Suyooti narrated from Al-Fakhr Ar-Raazi that scholars were agreed that the angels do not eat, drink or marry.⁵⁶

Angels do not become bored or tired

The angels worship and obey Allah and carry out His commands without getting tired or bored. They do not feel what humans feel of tiredness and boredom. Allah says, describing His angels:

“They glorify His praises night and day; they never slacken” (Quran 21: 20). *“Those [angels] who are with your Lord glorify Him night and day and never get tired”* (Quran 41: 38).

⁵⁵ Al-Bukhari, 7/312, hadith no. 3992

⁵⁶ Al-Habaa’ik fi Akbaar Al-Malaatik p. 264

The dwelling place of the angels

The abode and dwelling place of the angels is in the heavens, as Allah says: “*The heavens are nearly rent asunder from above them [by His majesty] while the angels glorify their Lord with praise*” (*Quran 42: 5*). And Allah described them as being with Him: “*But if they are too proud [to do so, i.e. prostrate to Allah], those [angels] who are with your Lord glorify Him night and day and never get tired*” (*Quran 41: 38*).

They come down to the earth by the command of Allah to fulfill the tasks with which they have been entrusted: “*And we [angels] descend not except by the command of your Lord*” (*Quran 19: 64*). They come down on special occasions, such as *Laylat Al-Qadr*: “*The Night of Al-Qadr [Decree] is better than a thousand months [i.e. worshipping Allah that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months]. Therein descend the angels and the Rooh [Jibreel (Gabriel)] by Allah’s permission*” (*Quran 97: 3-4*).

The number of the angels

The angels are many; no one knows how many there are except the One Who created them: “*And no one can know the soldiers of your Lord but He*” (*Quran 74: 31*).

The names of the angels

The angels have names, but we only know a few of those names. Below are the verses in which some of the names of angels have been mentioned:

Jibreel and Mikaa’eel

“*Say [O Muhammad], Whoever is an enemy to Jibreel [let him die in fury], for indeed he has brought it [the Quran] down to your heart by Allah’s permission, confirming what came before it [i.e. Tawraat (Torah) and the Injeel (Gospel) and guidance and glad tidings for the believers. Whoever is an enemy to Allah, His angels, His Messengers, Jibreel and Mikaa’el [Michael], then verily, Allah is an enemy to disbelievers*” (*Quran 2: 97-98*).

Jibreel: is the trustworthy Rooh, whom Allah sent to Maryam: “*Then we sent to her Our Rooh [Angel Jibreel]*” (*Quran 19: 17*).

Israafeel: Another of the angels is Israafeel, who will blow the Trumpet on the Last Day.

Maalik is the keeper of Hell. “*And they will cry, ‘O Maalik [keeper of Hell]! Let your Lord make an end of us.’ He will say, ‘Verily, you shall abide forever’*” (*Quran 43: 77*).

Ridwaan Ibn Katheer said, “The keeper of Paradise is an angel called Ridwaan, as is clearly stated in some *ahaadeeth*.”

Munkar and Nakeer: among the angels whose names were mentioned by the Messenger (peace be upon him) are Munkar and Nakeer. They are mentioned in the *ahaadeeth* which talk about the questioning in the grave.

Haaroot and Maaroot: among the angels are two who are called Haaroot and Maaroot. Allah says: “*Sulaymaan did not disbelieve, but the Shayaateen [devils] disbelieved, teaching people sorcery and what had been sent down in Babylon to the two angels, Haaroot and*

Maaroot, but neither of these two [angels] taught anyone [such things] till they had said, ‘We are only a trial, so do not disbelieve [by learning this magic from us]’” (Quran 2: 102).

From the context of the *aayah*, it is clear that Allah sent them at some time as a test for mankind. Many myths surround them in the books of *tafseer* and history for which there is no proof in the Quran or Sunnah. It is sufficient to know about them only what is indicated in this verse.

The death of the angels

The angels die just as humans and jinn die. This is stated clearly in the Quran: “*And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on [waiting]” (Quran 39: 68).*

The angels are included in this *aayah*, because they are in the heavens and included in those who will swoon away (die). Will any of them die before the Trumpet is blown? We do not know the answer to that; we cannot discuss it, because there is no proof or evidence within the Quran or Sunnah to answer it.

THE ATTRIBUTES OF THE ANGELS

The Angels are Honourable and Obedient

Allah has described the angels as being as such: “*In the hands of scribes [angels], honourable and obedient” (Quran 80: 15-16).* Allah has described these angels as being ‘honourable and obedient’. He has created them good and noble. Their actions are obedient, pure and perfect.

THE ABILITIES OF THE ANGELS

The Angels Take on Different Forms

Allah has given the angels the ability to take on different forms from their own. Allah sent Jibreel to Maryam (Mary) in human form: “*And mention in the book [O Muhammad, the story of Maryam] when she withdrew in seclusion from her family to a place facing east. She placed a screen from them; then We sent her Our Rooh [Angel Jibreel], and he appeared before her in the form of man in all respects. She said, ‘Verily, I seek refuge with the Most Gracious [Allah] from you, if you do fear Allah.’ [The angel] said, ‘I am only a messenger from your Lord [to announce] to you the gift of a righteous son” (Quran 19: 16-19).*

The angels came to Prophet Loot in the form of young men with handsome faces. Prophet Loot was grieved on account of them and feared that they may be harmed by his people, for they were an evil people who used to commit evil actions and sodomy:

“And when Our messengers came to Loot, he was grieved on account of them and felt himself concerned for them [lest the town people approach them to commit sodomy]. He said, ‘This is a distressful day” (Quran 11: 77).

Jibreel used to come to the Messenger (peace be upon him) in the form of Duhyah ibn Khaleefah Al-Kalbi (a *Sahaabi* who was of handsome appearance),

and sometimes in the form of a Bedouin. Many of the *Sahaabah* (the Prophet's companions) saw him when he came in that form.

In *Saheehayn* (Al-Bukhari and Muslim) it is narrated that 'Umar ibn Al-Khattaab said: "Whilst we were sitting with the Messenger of Allah (peace be upon him) one day, a man came to us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel on him and none of us knew him. He sat down in front of the Prophet (peace be upon him) with his knees touching his, and he put his hands on his thighs and said, 'O Muhammad, tell me about Islam...'" The hadith states that he asked him about *eemaan* (faith), *Ishaan*, and the Hour and its signs.⁵⁷

Then the Messenger (peace be upon him) stated that the one who asked these questions was Jibreel and that he had come to teach the *Sahaabah* their religion.

'Aa'ishah saw the Messenger (peace be upon him) patting the head of Duhyah Al-Khalbi's horse and speaking to him. When she asked him about that, he said, "That was Jibreel. He sends *salaam* to you."⁵⁸

The Knowledge of the Angels

The angels have great knowledge that they have been taught by Allah, but they do not have the ability that man has been given to find out about things:

"And He taught Adam all the names [of everything]. Then showed them to the angels and said, Tell Me the names of these, if you are truthful.' The [angels] said, 'Glory be to You, we have no knowledge except what You have taught us. Verily, You are the All-Knowing, the All-Wise" (Quran 2: 31-32).

Among the knowledge that they have been given is the knowledge of writing: *"But verily, over you [are appointed angels in charge of mankind] to watch you. Kiraaman [honourable] kaatibeen—writing down [your deeds]. They know all that you do"* (Quran 82: 10-12).

They are Disciplined and Organised

The angels are disciplined in their worship. The Messenger (peace be upon him) urged us to follow their example in that. He said, "Why do you not form your rows as the angels form their rows before their Lord?" They said, "O Messenger of Allah, how do the angels form their rows before their Lord?" He said, "They complete the rows and do not have any gaps."⁵⁹ On the Day of Resurrection, they will come in organized ranks: *"And your Lord comes with the angels in rows"* (Quran 89: 22). And they will stand in rows before Allah: *"The Day that the Spirit and the angels will stand forth in rows; they will not speak except him whom the Most Gracious [Allah] allows and who says what is right"* (Quran 78: 38).

⁵⁷ Muslim, 1/37, hadith no. 8. Al-Bukhari from Abu Hurayrah, 1/114, hadith no. 49. This version is narrated from Muslim.

⁵⁸ Ahmad, in *Musnad*. Ibn Sa'd in At-Tabqaat, with a *hasan* isnad (good chain of narrators). The narration about Jibreel's *salaam* to 'As'ishah is from Al-Bukhari 6/305, hadith no. 3217

⁵⁹ See *Tasfeer Ibn Katheer*, 6/73-74

Look at how precisely they carry out commands. In *Saheeh Muslim* and *Musnad Ahmad* it is narrated from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said, “I will come to the gate of paradise and ask for it to be opened. The gatekeeper will say, ‘Who are you?’ I will say, ‘Muhammad.’ He will say, ‘I was commanded not to open it for anyone before you.’”⁶⁰

The Angels are Infallible

As-Safawi Al-Armawi, as quoted by Suyooti, said, “The angels are infallible, and the evidence for that is as follows: Allah (may He be glorified and exalted) says: ‘[They] do that which they are commanded’ (*Quran 66: 6*). ‘And they act on His Commands’ (*Quran 21: 27*). ”

“These two *aayaat* include doing what is commanded and abstaining from what is forbidden, because a prohibition is a command to abstain from doing something. The context here is that of praising. “The angels are messengers of Allah, because Allah says: ‘Allah knows best with whom to place His Message’ (*Quran 6: 124*). This *aayah* refers to their perfection in their work.”⁶¹

THE WORSHIP OF THE ANGELS

The Nature of the Angels

The angels instinctively worship Allah. They do not have the ability to disobey Him: “[They] do not disobey the commands they receive from Allah, but do that which they are commanded” (*Quran 66: 6*).

Their abstaining from sin and doing acts of obedience is part of their nature; it does not require any effort on their part because they have no desires (that could prevent them from being obedient). The angels are not accountable in the same manner as the sons of Adam are, but saying that they are not accountable at all is a view to be rejected, as they are commanded to worship and obey Allah: “They fear their Lord above them, and they do what they are commanded” (*Quran 16: 50*).

This *aayah* shows that they fear their Lord, and this fear is one of the responsibilities enjoined by *Shari'ah*; indeed, it is one of the highest forms of *'uboodiyah* (being a slave of Allah in the fullest sense), as Allah says of the angels: “And they stand in awe for fear of Him” (*Quran 21: 28*).

The Status of the Angels

The best manner in which the angels are described is as slaves of Allah, but they are honoured slaves. We have already referred to the fact that the claim made by the *mushrikeen*—that the angels are daughters of Allah—is a false one which has no element of truth. Allah showed those who believed this to be liars and described the true nature of the angels and their status in more than one place in the Quran. He said:

⁶⁰ Muslim, 1/188, hadith no. 197

⁶¹ *Al-Habaa'ik min Akhbaar Al-Mala'i* p. 253

“And they say, ‘The Most Gracious [Allah] has begotten a son.’ Glory be to Him! They [whom they call children of Allah i.e. the angels, ‘Esa (Jesus) son of Maryam, ‘Uzayr (Ezra)] are but honoured slaves. They do not speak until He has spoken, and they act on His command. He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say, ‘Verily, I am an illah [a god] besides Him [Allah],’ We will recompense him with Hell. Thus We recompense the zaalimoon [polytheists and wrongdoers]” (Quran 21: 26-29).

The angels do not make suggestions before their Lord, and they do not oppose any of His commands. Rather they do as they are commanded and hasten to respond. *“They do not speak until He has spoken, and they act on His command” (Quran 21: 27).*

Examples of Their Worship

Tasbeeh: Some examples of their remembering Allah (*dhikr*) and glorifying Allah (*tasbeeh*) are as follows: *“Those angels who bear the Throne [of Allah] and those around it glorify the praises of their Lord” (Quran 40: 7)*. And all the angels glorify Him: *“And the angels glorify the praises of their Lord” (Quran 42: 5)*. *“They [the angels] glorify His praises night and day, [and] they never slacken [to do so]” (Quran 21: 20)*. *“And verily, we [angels] stand in rows [for the prayers, just as Muslims stand in rows for prayers]” (Quran 37: 165)*.

Hajj: The angels have a Ka’bah in the seventh heaven to which they go on Hajj. This Ka’bah is that which Allah called *Al-Bayt Al-Ma’moor* (The Much Frequented House), and He swore by it in Surah *At-Toor*: *“And by Al-Bayt Al-Ma’moor [the house over the heavens parallel to the Ka’bah at Makkah which is continually visited by the angels]” (Quran 52: 4)*.

The angels fear of Allah: Because the angels have such a great knowledge of their Lord, their veneration of Him and their fear of Him are very great. Allah says of them: *“And they stand in awe for fear of Him” (Quran 21: 28)*.

In *Mujam At-Tabaraani Al-Aswai* it is narrated with a *hasan isnaaad* from Jaabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “On the night on which I was taken on the Night Journey (*Israa’*), I passed by the hosts on high. Jibreel was like a worn mat from his fear of Allah.”⁶²

THE ANGELS AND MAN

1. THE ANGELS AND ADAM

When Allah wanted to create Adam, he informed the angels of that. They asked Him the reason because they knew the sons of Adam would cause corruption and shed blood and that they would disobey Allah and disbelieve. He told them that there were reasons for the creation of Adam which they did not know:

“And [remember] when your Lord said to the angels, ‘Verily, I am going to place viceroy [mankind] on earth.’ They said, ‘Will You place therein those who will make mischief therein

⁶² *Saheeb Al-Jaami’, 5/206*

and shed blood, while we glorify You with praises and thanks and sanctify You?’ He said, ‘I know that which you do not know’ (Quran 2: 30).

Prostration to Adam When He Was Created

Allah commanded His angels to prostrate to Adam when He had completed his creation and breathed his soul into him: “[Remember] when your Lord said to the angels, ‘Truly, I am to create man from clay. So when I have fashioned him and breathed into him [his] soul created by Me, then fall down prostrate to him’ (Quran 38: 71-72).

How the Angels Taught Adam

It is narrated that Abu Hurayrah (may Allah be pleased with him) said, “Allah created Adam in His image⁶³, and he was sixty cubits tall. When He had created him, He said, ‘Go and greet them—a group of angels who were sitting—and listen to how they respond, for that will be your greeting and the greeting of your descendants.’ So he said, ‘As-Salaamu ‘alaykum (peace be upon you).’ And they said, ‘As-Salaamu ‘alayka wa rahmat-Allahi (peace be upon you and the mercy of Allah).’” They added the words *wa rahmat-Allah*.⁶⁴

The Angels Washed Adam (Peace Be Upon Him) When He Died

When Adam died, his children did not know what they should do with his body and so the angels taught them. In *Mustadrak Al-Haakim* and *Mu’jam At-Tabaraani Al-Awsat*, it is narrated with a *sahih isnad* from Ubayy (may Allah be pleased with him) that the Prophet (peace be upon him) said, “When Adam died, the angels washed his body with water an odd number of times, then they buried him in a grave that had a niche (*laha*) and said, ‘This is the way of the sons of Adam.’”⁶⁵

2. THE ANGELS AND THE SONS OF ADAM

The connection between the angels and the descendants of Adam is very strong. They are there when a person is created, and they guard him/her after he/she emerges into this world. They bring the *wahy* (revelation) from Allah, and they watch over people’s actions and behavior. Moreover, they bring a person’s soul forth out from his/her body when its appointed time (of death) comes.

Their Role in the Creation of Man

Muslim narrated in his *Saheeh* that Abu Dharr said that he heard the Messenger of Allah (peace be upon him) say, “When forty-two nights are passed, Allah sends an angel to the *nutfah* (embryo) and he gives it shape, forming its hearing and sight, its

⁶³ In his footnote on this hadith, Dr Muhammad Mushin Khan noted that this means that Adam has been granted life, knowledge, power of understanding etc. which are also Attributes of Allah. However, only the names are the same but there is no comparison between the Creator and the created being. See *The Translation of the Meanings of Saheeh Al-Al-Bukhari*, vol 8, P.p 161. Translator.

⁶⁴ Al-Bukhari, 11/3, hadith no. 6227. Muslim, 4/2184, hadith no. 2841

⁶⁵ *Saheeh Al-Jaami'*, 5/48.

skin, flesh and bones. Then he says, ‘O Lord, male or female?’ Then your Lord decrees whatever He wills and the angel writes it down.”⁶⁶

The Angels Guard the Sons of Adam

Allah (may He be glorified and exalted) says: “*It is the same [to Him] whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth by day. For him [each person], there are angels in succession, before him and behind him. They guard him by the Command of Allah*” (*Quran 13: 10-11*).

A man said to ‘Ali ibn Abi Taalib, “A group from Muraad wanted to kill you.” He (‘Ali) said, “With every man there are angels guarding him from whatever has not been decreed for him. When the decree comes, they move away from him and let the decree reach him. Your fixed lifespan (decreed by Allah) is a protection for you.”⁶⁷

The angels—*Al-Mu’aqibaaat*—mentioned in the *aayah* of *Surah Al-R’ad*, are also those referred to in another *aayah*: “*He is the supreme [master] over His slaves, and He sends guardians [angels guarding and writing all of one’s good and bad deeds] over you, until when death approaches one of you, Our messengers [angel of death and his assistants] take his soul. And they never neglect their duty*” (*Quran 6: 61*).

The Emissaries of Allah to His Messengers and Prophets

Allah has told us that Jibreel is the only one who carries out this mission: “*Say [O Muhammad], ‘Whoever is an enemy to Jibreel [Gabriel] [let them die in his fury], for indeed he has brought it [this Quran] down to your heart by Allah’s permission, confirming what came before it [i.e. the Tawraat (Torah) and the Injeel (Gospel)]’*” (*Quran 2: 97*). “*Which the trustworthy Rooh [Jibreel (Gabriel)] has brought down upon your heart [O Muhammad] that you may be [one] of the warners*” (*Quran 26: 193-194*). *Wahy* (revelation) may be brought by angels other than Jibreel, but this happens rarely.

In *At-Taareekh* by Ibn ‘Asaakir, it is narrated from Hudhayfah that the Messenger of Allah (peace be upon him) said, “An angel came to me and greeted me with salaams. He came down from the heavens and he had never come down before. He gave me the glad tidings that Al-Hasan and Al-Husayn would be the leaders of the youth of Paradise, and that Fatimah will be the leader of the women in Paradise.”⁶⁸

Not everyone to whom an angel comes is a Messenger or a Prophet

Allah sent Jibreel to Maryam, just as He sent him to the mother of Ismaa’el when she ran out of food and drink. It is known that neither of them were Prophets. The *Sahaabah* saw Jibreel in the form of a Bedouin. And Allah sent an angel to that man who visited a brother for the sake of Allah to tell him that Allah loved

⁶⁶ Muslim, 2/2037, hadith no. 2645.

⁶⁷ *Al-Bidaayah wan-Nihayah*, 1/54.

⁶⁸ Muslim, 1/554, hadith no. 806.

him because he loved his brother... This happened a lot, and the reason was to highlight a specific point.

How did the *wahy* (revelation) come to the Messenger (peace be upon him)?

It is narrated in Al-Bukhari from ‘Aa’isha (may Allah be pleased with her) that Al-Haarith ibn Hishaam (may Allah be pleased with him) asked the Messenger of Allah (peace be upon him), “O Messenger of Allah (peace be upon him), how does the *wahy* (revelation) come to you?”⁶⁹

The Messenger (peace be upon him) said, “Sometimes it comes to me like the ringing of a bell, and that is the hardest for me. Then it departs from me, and I understand what has been said. Sometimes the angel comes to me in the form of a man who speaks to me, and I understand what he says.”⁷⁰ Jibreel used to come to the Messenger (peace be upon him) in his angelic form. This was difficult for the messenger (peace be upon him). At other times Jibreel would change from his angelic form and take on a human form, and this was easier for the Messenger (peace be upon him). The Messenger (peace be upon him) saw Jibreel twice in the form which Allah created him:

(i) Three years after the beginning of his (peace be upon him) mission

It is narrated in Al-Bukhari from Jabir ibn ‘Abd-Allah that the Messenger of Allah (peace be upon him) said, “Whilst I was walking, I heard a voice from the heavens. I raised my head and saw the angel who had come to me in (the cave of) Hiraa’ sitting on a throne between the heavens and the earth. I was scared of him. I went back and said, ‘Cover me!’”⁷⁰

(ii) When he (peace be upon him) was taken up to the heavens (the *Mi’raaj*)

As Ibn Katheer stated, these two occasions were mentioned in *Surah Al-Najm*, where Allah (may He be glorified and exalted) says:

“He has been taught [this Quran] by one mighty in power [Jibreel (Gabriel)]. One free from any defect in body and mind. He [Jibreel in his real shape as created by Allah] rose and stood there poised while he was in the highest part of the horizon. Then he [Jibreel] approached and came closer, and was at a distance of two bows’ length or [even] nearer. Then [Allah] revealed to His slave [Muhammad] what He revealed. The [Prophet’s] heart did not lie in what he saw. Will you then dispute with him about what he saw? And he [Muhammad] certainly saw him [Jibreel] a second time, near Sidrat Ul-Muntaha [a lote tree at the farthest boundary], near which is the Garden of Abode. When that which covered the lote tree covered it! The sight [of Prophet Muhammad] did not turn aside nor did he look away” (Quran 53: 5-17).

⁶⁹ Al-Bukhari, 1/18, hadith no. 2.

⁷⁰ Al-Bukhari, 1/27, hadith no. 4.

The mission of Jibreel

The mission of Jibreel is not restricted only to conveying *wahy* (revelation) from Allah. He used to come to the Prophet (peace be upon him) every year in Ramadan, on every night of that month, to teach him the Quran.

Jibreel leading the Messenger (peace be upon him) in prayer

Jibreel led the Messenger (peace be upon him) in prayer, so that he could learn the prayer as Allah wanted it to be performed. In *Saheeh Al-Bukhari* and *Sunan An-Nasaa'i*, it is narrated from Abu Mas'ood that the Messenger of Allah (peace be upon him) said, "Jibreel came down and led me in prayer. So I prayed with him, then I prayed with him, and then I prayed with him, and then I prayed with him, and then I prayed with him," and he counted them on his fingers as five times.⁷¹

The ruqyah of Jibreel for the Messenger (peace be upon him)

Muslim narrated on the authority of Abu Sa'eed that Jibreel came to the Prophet (peace be upon him) and said, "O Muhammad, are you ill?" He said, "Yes." He (Jibreel) said, "In the name of Allah I perform *ruqyah* (reciting Quran and prayers to treat someone) for you, from everything that is troubling you. From the evil of every living being, or every envious eye, may Allah heal you. In the name of Allah, I perform *ruqyah* for you."⁷²

Other actions

Jibreel did other things with the Prophet (peace be upon him) as well. He fought alongside the Messenger (peace be upon him) at Badr and *Al-Khandaq* (the Ditch), and he accompanied the Messenger (peace be upon him) on the Night Journey *Israa'* etc...

Why did Allah not send angels as Messengers?

Allah did not send angels as Messengers because the nature of angels is different from the nature of man, and so it is not easy for man to come in contact with the angels. It was very difficult for the Prophet (peace be upon him) when Jibreel came to him in his angelic form. When he saw Jibreel in his true form, he was scared.

Because the nature of angels is different, Allah willed that He should send mankind Messengers of their own kind. If the inhabitants of the earth had been angels, He would have sent to them an angel as a Messenger. Allah (may He be glorified and exalted) says: "Say, *If there were on earth angels walking about in peace and security, We should certainly have sent down for them from heaven an angel as a Messenger*" (*Quran 17: 95*).

⁷¹ Al-Bukhari, 6/305, hadith no. 6.

⁷² *Saheeh Sunan Abi Dawood*, 1/79, no. 377; this version was narrated by him. *Saheeh Sunan At-Tirmidhi*, 1/50, no. 127. *Saheeh Sunan An-Nasaa'i* narrating from Abu Hurayrah, 1/109, hadith no. 2186.

Even if we assume that Allah had chosen some of the angels to be His Messengers to mankind, He could not have sent them down in their angelic form. He would have had to make them appear in human form so that the people could have learned from them: *“And they say, ‘Why has not an angel been sent down to him?’ Had we sent down an angel, the matter would have been judged at once and no respite would be granted to them. And had We appointed him (the Messenger) an angel, We indeed would have made him [appear as] a man, and We would have certainly caused confusion for them in that which they are already confused about [i.e. the Message of Prophet Muhammad]”* (Quran 6: 8-9).

Allah tells us that the *kuffars*' (disbelievers) demand, which was to see the angels and to have an angel come to them as a Messenger, was no more than stubbornness on their part. It was not a request for guidance. And even if it were to happen, they would never believe:

“And even if We had sent down unto them angels and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed unless Allah willed. But most of them behave ignorantly” (Quran 6: 11).

Arosing Good Motives in the Hearts of Humans

Allah has appointed for each person a *qareen* (constant companion) from among the angels and another from among the jinn. In *Saheeh Muslim* it is narrated that Ibn Mas'ood said, “The Messenger of Allah (peace be upon him) said, ‘There is no one among you but there has been appointed for him one *qareen* from among the jinn and another from among the angels.’ They said, ‘For you too, O Messenger of Allah?’ He said, ‘For me too, but Allah has helped me against him (the jinn companion) and he has become Muslim, so he does not tell me to do anything but good.’”⁷³

Look at the following hadith to see how the jinn-companion and the angel-companion compete with each other to direct a person. Al-Haafiz Abu Moosa narrated from Abu Az-Zubayr that Jaabir related that the Messenger of Allah (peace be upon him) said, “When a person goes to bed, an angel and a devil hasten toward him. The angel says, ‘End your day with good,’ and the devil says, ‘End your day with evil.’ If he remembers Allah until (sleep) overtakes him, the angel expels the devil and spends the night watching over him.

“When he wakes up, an angel and a devil hasten toward him. The angel says, ‘Start (your day) with good,’ and the devil says, ‘Start (your day) with evil.’ If he (the person) says, ‘Praise be to Allah Who has brought my soul back to life after causing it to die and has not caused me to die during my sleep. Praise be to Allah Who has detained the souls whom He decreed should die and has sent back the others until an appointed time. Praise be to Allah Who grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is no one that could grasp them after Him. And praise be to

⁷³ Muslim, 4/2168, hadith no. 2814.

Allah Who holds up the heavens so that they cannot fall on the earth except by His leave,' then the angel expels the devil and spends the day watching over him."⁷⁴

Recording the Deeds of the Sons of Adam

For every person, Allah has appointed two angels who are always present and who never leave him; they record in detail all which he does and says: "*And indeed We have created man, and We know what his ownself whispers to him. And we are nearer to him than his jugular vein [by Our Knowledge]. [Remember] that the two recording angels are recording, one sitting on the right and one on the left. Not a word does he [or she] utter but there is a watcher by him ready [to record it]*" (*Quran 50: 16-18*).

Hence each person will find that his book contains everything that he said or did. When the *kuffaar* see their books of deeds on the Day of Resurrection, they will cry out:

'Woe to us! What sort of Book is this! It leaves nothing small or big without numerating it! And they will find all that they did placed before them. And your Lord does not wrong anyone at all' (*Quran 18: 49*).

The angel on the right records good deeds and the one on the left records bad deeds

In Mu'jam *At-Tabaraani Al-Kabeer*, it is narrated with a *hasan isnaa'd* from Abu Umaamah that the Messenger of Allah (peace be upon him) said, "The angel on the left holds up his pen (refrains from writing) for six hours after a Muslim commits a sin. If the person regrets it (the sin) and asks Allah for forgiveness, he casts it aside (i.e. does not write it down), otherwise he writes it down as one *say'i'ah* (bad deed)."⁷⁵

The commentator on *At-Tahaawiyah*⁷⁶ stated that the angels do record the actions of the heart. This is based on the *aayah*: "*They know all that you do*" (*Quran 82: 12*). This includes inward and outward deeds.

He also quoted as evidence the hadith narrated by Muslim from Abu Hurayrah, who said that the Messenger of Allah (peace be upon him) said, "Allah says, 'When my slave intends to do an evil action, do not record it. If he does it, then write it down as one *say'i'ah*. If he intends to do a good action, then write it down as one *hasanah* for him, and if he does it, then write it down as ten (*hasanah*).'"⁷⁷

⁷⁴ The editor of *Al-Waab Al-Sayyib* said, commenting on this hadith, "Something similar is narrated by Ibn Hibbaan, no. 2362, Mawaarid, and Al-Haakim, 1/548. Al-Haakim classed it as *saheeh* and Adh-Dhahabi agreed with him. Its men are *thiqaat* (reliable)." It is also referred to by Al-Haythami in *Mahma' Aż-Zawaa'id*, 10/120. He said, "It is narrated by Abu Ya'laa, and its men are the men of *saheeh*, apart from Ibraaheem Ash-Shaami, who is *thiqab* (reliable). We say the correct name is Ibraaheem ibn Al-Hajjaaj Al-Saami, not Ash-Shaami."

⁷⁵ *Saheeh Al-Jaami'* 2/212.

⁷⁶ *Sharh Al-Aqeedah At-Tahaawiyah*, p. 438.

⁷⁷ Muslim, 1.117, hadith no. 128.

The angels encourage people to do good

It is narrated by both Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “No day comes but two angels come down (to the earth) in the morning. One of them says, ‘O Allah, compensate the one who spends (for Your sake),’ and the other says, ‘O Allah, destroy the one who withholds (from spending for Your sake).’”⁷⁸

Testing the Sons of Adam

Allah may send some of His angels to try the sons of Adam and put them to the test. In Al-Bukhari and Muslim it is narrated from Abu Hurayrah (may Allah be pleased with him) that he heard the Prophet (peace be upon him) say, “Allah willed to test three of the Children of Israel—a leper, a bald man and a blind man. So He sent an angel to them.

“The angel came to the leper and said, ‘What do you like most?’ He said, ‘A good colour and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel then asked him, ‘What kind of property do you like best?’ He replied, ‘Camels (or cows).’ [Ishaaq (the narrator) was not sure if the leper asked for camels and the bald man asked for cows, or vice versa]. So he (i.e. the leper) was given a she-camel which was ten months pregnant, and the angel said (to him), ‘May Allah bless it for you.’ “Then the angel went to the bald man and said, ‘What do you like most?’ He said, ‘Good hair, and to be rid of this (baldness) that causes the people to have an aversion to me.’ The angel touched him and his illness was cured, and he was given good hair. The angel then asked him, ‘What kind of property do you like best?’ He replied, ‘Cows.’ The angel gave him a pregnant cow and said, ‘May Allah bless it for you.’ “Then the angel went to the blind man and asked him, ‘What do you like best?’ He said, ‘For my eyesight to be restored to me, so that I may see the people.’ The angel touched his eyes and Allah gave him back his eyesight. The angel then asked him, ‘What kind of property do you like best?’ He said, ‘Sheep.’ The angel gave him a pregnant sheep. “Afterwards, all three pregnant animals gave birth to young ones and multiplied and brought forth so many that one of the (three) men had a herd of camels filling a valley, and the second had a herd of cows filling a valley, and the third had a flock of sheep filling a valley.

“Then the angel came to the leper in the form of a man with leprosy and said, ‘I am a poor man who has lost all means of completing my journey. None will satisfy my need except Allah and then you. In the name of Him who has given you such a nice colour, beautiful skin and much property, I ask you to give me a camel so that I may reach my destination.’ The man replied, ‘I have obligations (so I cannot give it to you).’ The angel said, ‘I think I know you. Were you not a leper to whom the people had a strong aversion? Were you not a poor man and Allah gave you (all this property)?’ He replied, ‘[This is all wrong,] I got this property

⁷⁸ Al-Bukhari, 3/304, hadith no. 1442. Muslim, 2/700, hadith no. 1010.

through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then may Allah make you as you were before.'

"Then the angel came to the bald man in the form of a man who was bald, and he said to him the same as he had said to the first one. He (the bald man) also answered in the same way as the first one did. The angel said, 'If you are telling a lie, then may Allah make you as you were before.'

"Then the angel went to the blind man in the form of a man who was blind and said, 'I am a poor man and a traveler who has lost all means of completing my journey. I have nobody to help me except Allah and then you. I ask you in the name of Him Who has given you back your eyesight to give me a sheep so that with its help, I may complete my journey.' The man said, '[There is] No doubt that I was blind and Allah gave me back my eyesight, so take anything you wish from my property and leave whatever you wish. By Allah, I will not stop you from taking anything (you need) of my property, which you may take for Allah's sake.' The angel replied, 'Keep your property. You (i.e. you three men) have been tested and Allah is pleased with only you but is angry with your two companions.'⁷⁹

The Angels Take the Soul from the Body When the Appointed Time of Death Comes

Allah has appointed some of His angels to pull the souls out of people's bodies when their appointed time comes which has been decreed for them by Allah. Allah (may He be glorified and exalted) says:

"Say, 'The angel of death, who is charged with your souls, shall gather you. Then you shall be brought to your Lord'" (Quran 32: 11).

The angels take the souls of the *kuffaar* (disbelievers) and sinners in a harsh and sever manner, with no gentleness or kindness:

"And if you could but see when the zaalimoon [polytheists and wrongdoers] are in the agonies of death, while the angels are stretching forth their hands [saying], 'Deliver your souls! This day you will be recompensed with the torment of degradation'" (Quran 6: 93). "And if you could see when the angels take away the souls of those who disbelieve [at death]; they smite their faces and their backs [saying], 'Taste the punishment of the blazing Fire'" (Quran 47: 27).

But when the angels take the souls of the believers, it is done with kindness and gentleness. The angels give glad tiding when they take their souls: *"Verily, those who say, 'Our Lord is Allah [Alone],' and then they stand firm, on them the angels will descend [at the time of their death] [saying], 'Fear not nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are [so] in the Hereafter. Therein you shall have [all] that your inner-selves desire, and therein you shall have [all] for which you ask'" (Quran 41: 30-31).*

⁷⁹ Al-Bukhari, 6/500, hadith no. 3464. Muslim 4/2275, hadith no. 2964. This version is narrated by Muslim.

The Relationship of the Angels with Man in the Grave on the Day of Resurrection and in the Hereafter

In our book on belief in the Hereafter we will, *insha Allah*, look at what the angels do with mankind after death, such as the two angels Munkar and Nakeer—questioning a person in his grave. There are angels who bless people in their graves, and others who punish the *kuffaar* (disbelievers) and the sinners (from among the believers). There are angels who will receive the believers on the Day of Resurrection. Israafeel will blow the Trumpet, and other angels will gather the people for the Reckoning. Angels will drive the *kuffaar* to Hell and lead the believers to Paradise. They will punish the *kuffaar* in Hell and will greet the believers with *salaam* in Paradise.

3. ANGELS AND THE BELIEVERS

Beyond what has been discussed before, the angels play different roles with the believers and the *kuffaar*. We will discuss in more detail the role they play with each group.

The Role of the Angels with the Believers

Their love for the believers

Al-Bukhari and Muslim narrated in their *Saheehs* from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “When Allah loves a person, he calls to Jibreel and tells him, ‘Allah loves so-and-so, so love him.’ Then Jibreel loves him and calls out to the inhabitants of the heavens, ‘Allah loves so-and-so, so love him.’ So the inhabitants of the heavens love him, and he will find acceptance on earth.”⁸⁰

Guiding the believers

Al-Bukhari narrated in his *Saheeb* from Hassan ibn Thaabit that the Messenger of Allah (peace be upon him) prayed for him and said, “O Allah, support him with *Rooh Al-Qudus*.”⁸¹ It is also narrated that Abu Hurayrah (may Allah be pleased with him) said, “Prophet Sulaymaan (peace be upon him) said, ‘Tonight I will go around to one hundred of my women, and each of them will bear a son who will fight for the sake of Allah.’ The angel said to him, ‘Say: *inshaAllah*.’ But he did not say it, and he forgot. He went around to them (his women) but none of them bore a child, except for one who gave birth to a half formed infant.” The Prophet (peace be upon him) said, “If he had said *inshaAllah*, he would not have broken his vow and this would have been a means to get what he wanted.”⁸²

⁸⁰ Al-Bukhari, 6/303, hadith no. 3209. Muslim 4/2030, hadith no. 2637.

⁸¹ Al-Bukhari, 6/304.

⁸² Al-Bukhari, 9/339, hadith no. 5242. Ibn Hajar said (*Fath Al-Baari*, 6/460) what may be summed up as follows, “According to the report of *Al-Mugheerah*, it was seventy women. According to the report of *Shu'ayb in Al-Ayzaan wan-Nudhoor*, it was ninety. The author thought that this was more likely.” This is also narrated by Muslim in his *saheeb* (3/1276 hadith no. 1654); in one report it says sixty and in the other it says seventy. In a third it says ninety.

The angel was guiding Prophet Sulaymaan (peace be upon him) to the way which is appropriate, correct and more perfect.

Their sending blessings for the believers

Allah tells us that the angels send blessings to the Messenger (peace be upon him): “*Allah sends His salaah [Graces, Honours, Blessings, Mercy] to the Prophet [Muhammad], and also His angels [ask Allah to bless and forgive him]*” (*Quran 33: 56*). And they also send blessings for the believers: “*He it is Who sends salaah [His blessings] to you, and His angels too [ask Allah to bless and forgive you], that He may bring you out from darkness [of disbelief and polytheism] into light [of belief and Islamic monotheism]. And He is Ever Most Merciful to the believers*” (*Quran 33: 43*).

Examples of deeds for which the angels send blessings on a person

a) Teaching people good things: At-Tirmidhi narrated in his *Sunan* from Abu Umaamah that the Messenger of Allah (peace be upon him) said, “Allah and His angels and the inhabitants of the heavens and the earth, even the ant in his hole and even the fish, send blessings upon the one who teaches the people good things.”⁸³

b) Those who wait to pray in congregation: In *Saheeh Muslim* it is narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “The angels send blessings on any one of you as long as he stays where he is sitting [after the prayer]. They say, ‘O Allah, forgive him. O Allah, have mercy on him,’ as long as he does not break his *wudoo* (ablution).”⁸⁴

c) Those who pray in the first row: In *Sunan Abi Dawood* it is narrated from Al-Baraa’ ibn Aazib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Allah and His angels send blessings on the first rows (in the prayers).”⁸⁵

d) Those who fill the gaps in the rows

In *Sunan Ibn Maajah* it is narrated that ‘Aa’isha said, “The Messenger of Allah (peace be upon him) said, ‘Allah and His angels send blessings on those who complete the rows, and whoever fills a gap (in a row), Allah will raise his status because of it.’”⁸⁶

e) Those who eat *suhoor*

In *Saheeh Ibn Hibbaan* and *Mujam At-Tabaraani Al-Ansab* it is narrated with a *hasan isnaad* from Ibn ‘Umar (may Allah be pleased with them) that the Messenger of

⁸³ *Saheeh Sunan At-Tirmidhi*, 2/343, no. 2161.

⁸⁴ Al-Bukhari, 2/131, hadith no. 647. Muslim, 1/459, hadith no. 639. This version is by Muslim.

⁸⁵ *Saheeh Sunan Abi Dawood*, 1/120, no. 618.

⁸⁶ *Saheeh Sunan Ibn Maajah*, 1/164, no. 814.

Allah (peace be upon him) said, “Allah and his angels send blessings upon those who eat *subhoor*.^{”87}

f) Those who send blessings upon the Prophet (peace be upon him)

Ahmad narrated in his *Musnad* and Al-Diyaa’ narrated in *Al-Mukhtaarah* from ‘Amir ibn Tabee’ah with a *hasan isnad* that the Messenger of Allah (peace be upon him) said, “There is no person who sends blessings on me but the angels send blessings on him as long as he sends (blessings) on me. So let a person do a little of that or a lot.”⁸⁸

g) Those who visit the sick

Abu Dawood narrated from ‘Ali ibn Abi Taalib (may Allah be pleased with him) that the Prophet (peace be upon him) said, “There is no man who visits a sick person in the evening but seventy thousand angels go out with him and pray for forgiveness for him until the morning, and he will have provision in Paradise. And whoever goes to him (the sick man) in the morning, seventy thousand angels go with him and they pray for forgiveness for him until the evening, and he will have provision in Paradise.”⁸⁹

Do the angels sending blessings on us have any effect?

Allah (may He be glorified and exalted) says: “*He it is Who sends salaah [His blessings] on you, and His angels too [ask Allah to bless and forgive you], that He may bring you out from darkness [of disbelief and polytheism] into light [of belief and Islamic monotheism]*” (*Quran 33: 43*).

Saying “ameen” to the *du’aa* of the believers

The angels say “ameen” to the *du’aa* (supplication) of the believer, thus making the *du’aa* more likely to be answered. In *Saheeh Muslim* and *Sunan Ibn Maajah* it is narrated from Abu’d-Dardaa’ that the Prophet (peace be upon him) said, “The *du’aa* of a person for his Muslim brother in his absence will be answered. At his head there is an angel, and every time he prays for him for something good, the angel who has been appointed to be with him says, ‘Ameen, and may you have likewise.’”⁹⁰

Because a Muslim’s prayer against himself is very likely to be answered, the believer should not pray against himself. In *Saheeh Muslim* it is narrated that Umm Salamah said, “The Messenger of Allah (peace be upon him) said, ‘Do not pray for anything but good for yourselves, for the angels say ‘ameen’ to whatever you say.’”⁹¹

⁸⁷ *Saheeh Al-Jami’ 2/135.*

⁸⁸ *Saheeh Al-Jami’ 5/174.*

⁸⁹ *Saheeh Sunan Abi Dawood*, 2/598, no. 2655.

⁹⁰ Muslim, 4/2094, hadith no. 2733; *Saheeh Sunan Ibn Maajah*, 2/149, no. 2340. This version is by Muslim.

⁹¹ Muslim, 2/634, hadith no. 920.

Their prayers for forgiveness for the believers

Allah tells us that angels pray for forgiveness for those who are on earth:

“Nearly the heavens might be rent asunder from above them [by His majesty], and the angels glorify the praises of their Lord and ask for forgiveness for those on earth. Verily, Allah is the Oft-Forgiving, the Most Merciful” (Quran 42: 5).

They attend gatherings of knowledge and circles of *dhikr*, and surround those present with their wings

In *Saheeh Al-Al-Bukhari* and *Saheeh Muslim*, it is narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “Allah has angels who go around the highways and byways, seeking out the people of *dhikr*. If they find some people who are remembering Allah, they call out, ‘Come to what you are looking for?’ And they encompass them with their wings up to the first heaven.”⁹²

In *Sunan At-Tirmidhi* it is narrated that Abu’d-Dardaa’ said, “I heard the Messenger of Allah (peace be upon him) say, ‘The angels extend their wings (out of humbleness) toward the seeker of knowledge, because they are pleased with what he is doing.’”⁹³

The angels record those who attend *Jumu’ah*

The angels record some of the deeds of people, and they record those who go to [*Jumu’ah*] Friday prayers, in order of their attendance. It is narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “When Friday comes, the angels stand at the door of the mosque and write down who comes first. When the Imaam comes out, they close their records and sit to listen to the *dhikr*”⁹⁴ (Agreed upon by *Al-Bukhari* and *Muslim*).

They record whatever people say of good. In *Saheeh Al-Bukhari* and elsewhere it is narrated that Rifaa’ah ibn Raafi’ Al-Zarqi said. “One day we were praying behind the Prophet (peace be upon him) and when he raised his head from *rookoo’* (bowing), he said, ‘*Sami’ Allahu liman hamidah* (Allah hears those who praise him).’ A man behind him said, ‘*Rabbanaa wa laka'l-hamد katheeran tayyiban mubaarakan fihi* (Our Lord, to you be praise, much good and blessed praise).’ When he finished the prayer, he [the Prophet (peace be upon him)] said, ‘Who was the one who spoke?’ The man said, ‘Me.’ He [the Prophet (peace be upon him)] said, ‘I saw thirty-odd angels rushing to see which of them would write it down first.’”⁹⁵

The angels come and go among us

⁹² Al-Bukhari, 11/208, hadith no. 6408. Muslim, 4/2069, hadith no. 2689. This version is by Al-Bukhari.

⁹³ *Saheeh Sunan At-Tirmidhi* 2/342, no. 2159.

⁹⁴ *Mishkaat Al-Masaabeeh*, 1/436, no. 1384

⁹⁵ Al-Bukhari, 2/284, hadith no. 799.

The angels who go about in the highways and byways looking for *dhikr* and witnessing *Jumu'ah* prayers also come and go among us. When one group comes another group goes, and they meet at *Fajr* prayer and at *'Asr* prayer. In *Saheeh Al-Bukhari* and *Saheeh Muslim* it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Allah has angels who come and go among you: angels at night and angels during the day. They meet at *Fajr* prayer and at *'Asr* prayer. Then those who had stayed among you ascend and their Lord asks them, although He knows best about them, 'How did you leave my slaves?' They say, 'When we left them they were praying, and when we came to them they were praying.'"⁹⁶

Allah has ascribed a high status to *Fajr* prayer, because the angels witness it: "*And recite the Quran in the early dawn [i.e. Fajr prayer]. Verily, the recitation of the Quran in the early dawn is ever witnessed [attended by the angels in charge of mankind in the day and night]*" (*Quran 17: 78*).

They come down when a believer recites the Quran

Among the angels are those who come down from heaven when the Quran is being recited. In *Saheeh Muslim* it is narrated that Al-Baraa' ibn 'Azib said, "A man recited *Surah Al-Khaf*, and in the house there was an animal. It began to act nervously, (so he checked on it and saw that) there was a mist or a cloud above it. He mentioned that to the Prophet (peace be upon him) and he said, 'Recite such-and-such, for it is the tranquility (*sakeenah*) that descends when the Quran is recited or because of the Quran.'"⁹⁷

They convey *salaams* of the ummah to the Messenger (peace be upon him)

An-Nasaa'i and Ad-Daarimi narrated that 'Abd-Allah ibn Mas'ood said that the Messenger of Allah (peace be upon him) said, "Allah has angels travelling about the earth to convey to me the *salaams* of my ummah."⁹⁸

They give glad tidings to the believers

They brought glad tidings to Prophet Ibreaheem that he would be blessed with righteous offspring: "*Has the story reached you of the honoured guests [three angels: Jibreel, along with two others] of Ibreaheem? When they came to him and said, 'Salaam [peace be upon you]!' He answered, 'Salaam [peace be upon you],' and said, 'You are a people unknown to me.' Then he turned to his household and brought out a roasted calf. And he placed it before them saying, 'Will you not eat?' Then he conceived fear of them [when they did not eat]. They said, 'Fear not.' And they gave him glad tidings of a son who would be gifted with knowledge [about Allah and His religion of True Monotheism]*" (*Quran 51:24-28*).

In *Saheeh Al-Bukhari* and *Saheeh Muslim*, it is narrated that Abu Hurayrah said that the Messenger of Allah (peace be upon him) said, "Jibreel came to me and said, 'O Messenger of Allah, Khadeejah is coming to you with a vessel in which is some

⁹⁶ Al-Bukhari, 6/306, hadith no. 3223. Muslim, 1/439, hadith no. 632.

⁹⁷ Muslim, 1/548, hadith no. 796.

⁹⁸ *Mishkaat Al-Masaabeh*, 1/291, no. 924.

food and drink. When she comes to you, convey to her greetings of *salaam* from her Lord and from me, and give her glad tidings of a house in Paradise made of *qasab*⁹⁹ in which there is no noise or exhaustion.”¹⁰⁰

They fight along-side the believers and support them at times of war

Allah supported the believers at the battle of Badr with many of the angels: “[Remember] when you sought help of your Lord and He answered you [saying], ‘I will help you with a thousand of the angels, each behind the other [following one another] in succession’” (Quran 8: 9).

“And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful. [Remember] when you [Muhammad] said to the believers, ‘Is it not enough for you that your Lord [Allah] should help you with three thousand angels sent down? Yes, if you remain steadfast and pious, and the enemy comes rushing at you, your Lord will help you with five thousand angels having marks [of distinction]’” (Quran 3: 123-125).

The angels fought in other battles. During the campaign of *Al-Khandaq* (the Ditch), Allah sent His angels: “O you who believe! Remember Allah’s favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Abzab* (the Confederates)]]” (Quran 33: 9).

Their protection of the Messenger (peace be upon him)

Muslim narrated in his *Saheeh* that Abu Hurayrah (may Allah be pleased with him) said, “Abu Jahl said, ‘Has Muhammad rubbed his face in the dust among you (i.e. prayed)?’ They said, ‘Yes.’ He said, ‘By Al-Laat and Al-‘Ussa, if I see him doing that, I will step on his neck, or I will rub his face in the dust!’

“Then he came to the Messenger of Allah (peace be upon him) while he was praying and announced that he was going to step on his neck. But suddenly he turned on his heels and fled, trying to repulse something with his hands. Someone asked him, ‘What’s wrong with you?’ He said, ‘There is a ditch of fire between me and him, and terror and wings.’ The Messenger of Allah (peace be upon him) said, ‘If he had come any closer to me, the angels would have snatched him away.’”¹⁰¹

They protect and support righteous people and relieve their distress

Allah sends angels to protect some of His righteous slaves other than the Prophets and Messengers. This may be what happened to a man whose story is told by Ibn Katheer when commenting on the *aayah*: “Is not He better [than your gods] who responds to the distressed one, when he calls on Him” (Quran 27: 62).

In his *Tafseer* Ibn Katheer said about this *aayah*, “Al-Haafiz ibn ‘Asaakir mentioned the story of a man: Abu Bakr Muhammad ibn Dawood Ad-Daynoori, who was known as Abu Daqqi As-Soofi. This man said, ‘I used to transport people and

⁹⁹ *Qasab*: Pipes that are made of gold or pearls and other precious stones (Translation of meanings of *Saheeh Al-Al-Bukhari* vol. 3, p. 12) (Translator)

¹⁰⁰ Al-Bukhari, 7/133, hadith no. 3820. Muslim, 4/1887, hadith no. 232. This version is by Muslim.

¹⁰¹ Muslim, 4/2154, hadith no. 2797.

their goods from Damascus to Balad As-Zabadaani using a mule that I had. One day a man rode with me, and for part of the way we were travelling off the beaten track. He said to me, ‘Take this path, it is shorter.’ I said, ‘I do not know this way.’ He said, ‘But it is shorter.’

“So we took that path and it reached a place which was very difficult to pass, and there was a deep valley in which there were many dead bodies. He said, ‘Hold the mule’s head so I can dismount.’ He dismounted, rolled up his sleeves, and gathered up his garments. Then he pulled out a knife and came toward me. I ran away from him, but he followed me. I implored him by Allah and said, ‘Take the mule and all the baggage on it!’ He said, ‘They are all mine anyway, but I am going to kill you! I tried to scare him by reminding him of Allah and the punishment, but he paid no heed to that.

“Therefore I surrendered to him, and I said, ‘Let me pray two *Rak’abs*.’ He said, ‘Be quick, then!’ So I stood up to pray, but the words of the Quran would not come to me. I could not remember even a single letter. I remained standing, confused, and he kept saying, ‘Come on! Get on with it!’ Then Allah enabled me to recite: *Is not He better [than your gods] who responds to the distressed one when he calls on Him?* (*Quran 27: 62*).

Suddenly I saw a horseman who had come from the mouth of the valley with a spear in his hand. He threw the spear at the man, and it did not miss his heart. The man fell down dead. I clung to the horseman and said, ‘By Allah, who are you?’ He said, ‘I am a messenger of the One Who responds to the distressed one when he calls on Him and Who removes evil.’ After that I took the mule and the baggage and returned safe and sound.”

The angels attend the funerals of the righteous

The Messenger (peace be upon him) said concerning Sa’d ibn Mu’adh, “This is the one at whose death the Throne has shaken and for whom the gates of heaven are opened. Seventy thousand angels attended his funeral, and he was squeezed (in his grave) once, then he was released.” This is narrated by An-Nasaa’i from Ibn ‘Umar.¹⁰²

They will shade the *shaheed* (martyr) with their wings

In Bukhari it is narrated that Jaabir said, “My father was brought to the Prophet (peace be upon him), and his body had been mutilated. He was placed before him (peace be upon him) and I went to uncover his face, but my people stopped me from doing that. The sound of wailing could be heard. It was said that it was the daughter of ‘Amr or the sister of ‘Amr. The Prophet (peace be upon him) said, ‘Why are you weeping? The angels are still shading him with their wings.’”¹⁰³

¹⁰² *Sunan An-Nasaa’i*, 2/441, no. 1942.

¹⁰³ Al-Bukhari, 6/32, no. 2816.

They will protect Makkah and Madeenah from the *Dajjaal*

When the *Dajjaal* emerges, he will enter every city except Makkah and Madeenah, because the angels are protecting them. This is reported in *Saheeh Muslim* from Faatimah bint Qays, from the story of Tameem Ad-Daari, in which it says that the *Dajjaal* said, “I am *Al-Maseeh Ad-Dajjaal* [the ‘Pseudo Christ’]. Soon I will be granted permission to emerge, and I will emerge and travel throughout the earth. There will be no town I will not enter, during a period of forty days, apart from Makkah and Teebah. They are both forbidden for me; every time I try to enter one of them, I will be met by an angel with an unsheathed sword in his hand who will prevent me from entering it. At every gate there is an angel guarding it.” She, (Faatimah bint Qays) said, “The Messenger of Allah (peace be upon him) said, striking the *minbar* with his stick, “This is Teebah; this is Teebah.” meaning Al-Madeenah.¹⁰⁴

‘Esa (Jesus) will descend in the company of the angels

In *Sunan At-Tirmidhi*, it is narrated from An-Nawaas ibn Sam’aan that in the hadith about the *Dajjaal*, the Prophet (peace be upon him) said, “While he (*Dajjaal*) is like that, ‘Esa ibn Maryam will come down at the white minaret, in the east of Damascus, wearing two garments lightly died with saffron and placing his hands on the wings of two angels.”¹⁰⁵

The angels spread their wings over Ash-Shamm (Greater Syria)

It is narrated that Zayd ibn Thaabit Al-Ansaari (may Allah be pleased with him) said, “I heard the Messenger of Allah (peace be upon him) say, ‘How blessed is Ash-Shamm (Syria and Palestine); how blessed is Ash-Shamm!’ They said, ‘O Messenger of Allah, why is that?’ He said, ‘The angels of Allah spread their wings over Ash-Shamm.’”¹⁰⁶

The reward for coinciding with the angels

It is narrated in *Saheehayn* (Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said, “When the Imaam says, ‘Ameen,’ say, ‘Ameen,’ for any person whose *Ameen* coincides with the *Ameen* of the angels, all his previous sins will be forgiven.”¹⁰⁷

¹⁰⁴ Muslim, 4/2264, hadith no. 2942.

¹⁰⁵ The descent of ‘Esa (peace be upon him) is proven in Muslim, 4/2259, hadith no. 2940. This hadith is narrated by *At-Tirmidhi*, 2/249.

¹⁰⁶ Shaykh Naasir said in *Takbreej Ahaadeeth Fadaa'il Ash-Sham* about the hadith narrated by Al-Raba'i, “It is a *saheeh* hadith which is narrated by At-Tirmidhi, by Al-Haakim in *Al-Mustadrak*, and by Ahman in *Al-Musnad*. Al-Haakim said it is *saheeh* according to the conitions of the two shaykhs Al-Bukhari and Muslim, and Adh-Dhahbi agreed with them. And it is said that Al-Mundhiri said in *At-Targheeb wat-Tarheeb* that it is narrated by Ibn Hibbaan in his *Saheeh* and by Al-Tabaraani with a *sabheeb isnaad*.”

¹⁰⁷ Al-Bukhari, 2/266, hadith no. 780. Muslim, 1/307, hadith no. 410.

The Obligations of the Believers Towards the Angels

The angels are the slaves of Allah whom he has specifically chosen, and they have a high status with their Lord. The believer who worships Allah and seeks His pleasure has no alternative but to regard the angels as friends, viewing them with love and respect and avoiding anything that may result in offending them.

Not offending the angels

Suyooti quoted Al-Qaraafi Al-Maaliki as saying: “Know that it is obligatory upon every accountable person to respect all of the Prophets and all of the angels. Whoever slanders their honour in any way is a *kaafir*, whether he does so implicitly or explicitly. Whoever says of a man who he thinks is very harsh, ‘He is harsher than Maalik, the keeper of Hell,’ or of a man who is deformed, ‘He is uglier than Munkar and Nakeer,’ is a *kaafir* if he says as a way of condemning ugliness and harshness.”¹⁰⁸

Keeping away from sin and disobedience

The things which most offend the angels are sinning and disobeying Allah, *kufr* and *shirk*. Hence the angels do not enter places and houses where Allah is disobeyed or in which there are stone altars, statues and pictures, drunkards, dogs or bells.

Ibn Katheer¹⁰⁹ said, “It is reported in the *abaadeeth (hadiths)* narrated in the books of *Saheeh*, *Musnad* and *Sunan* from a group of the *sahaabah* that the Messenger of Allah (peace be upon him) said, “The angels do not enter a house in which there is an image, a dog, or a person who is *junub* (in a state of impurity).”

According to the report of Dhakwaan Abu Salih Al-Sammaak from Abu Hurayrah, the Messenger of Allah (peace be upon him) said, “The angels do not accompany a group where there is a dog or a bell.”¹¹⁰

Al-Bazzaar narrated with a *saheeh isnaa'd* from Buraydah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “There are three whom the angels do not come near: the one who is drunk, the one who is perfumed with saffron, and the one who is *junub* (in a state of impurity).”¹¹¹

The prohibition of spitting to the right while praying

The Messenger (peace be upon him) forbade spitting to the right during prayer. This is because when a person stands up to pray, an angel stands on his right. In *Saheeh Al-Bukhari* it is narrated from Abu Hurayrah that the Prophet (peace be upon him) said, “When anyone of you stands up to pray, let him not spit to the front, for he is conversing with Allah as long as he is praying. Moreover, there is

¹⁰⁸ *Al-Habaa'ik fi Akbaar Al-Mala'a'ik*, by Suyooti, 255.

¹⁰⁹ *Al-Bidaayah wan-Nibaayah*, 1/55.

¹¹⁰ *Al-Bidaayah wan Nibaayah*, 1/55.

¹¹¹ *Saheeh Al-Jaami'*, 3/70.

an angel standing to his right, so let him spit to his left or beneath his foot and then bury it.”¹¹²

Befriending the angels

The Muslim has to like all the angels, without any discrimination between one angel and another in that regard, because they are all the slaves of Allah who do that which He commands and abstain from that which He prohibits. In this sense they are all the same, and they do not differ at all. The Jews claimed that they had friends and enemies among the angels; they claimed that Jibreel was an enemy to them and that Mikaa’el was a friend to them. But Allah showed them to be liars in their claim and stated that there is no difference among the angels: “Say [O Muhammad], *Whoever is an enemy to Jibreel [let him die in fury], for indeed he has brought it [this Quran] down to your heart by Allah’s permission, confirming what came before it [i.e. the Tawraat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers. Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel and (or) Mikaa’el, then verily, Allah is an enemy to the disbelievers*” (Quran 2: 97-98).

4. THE ANGELS AND THE *KUFFAAR* AND EVILDOERS

The angels do not like the *kuffaar*, wrongdoers and criminals; rather, they take them as enemies, wage war against them, and create fear in their hearts, as happened at the battles of Badr and *Al-Ahzab* (Confederates).

The Destruction of the People of Prophet Loot

The angels who were commanded to punish the people of Loot came in the form of young men with handsome faces. Prophet Loot offered them hospitality and his people did not know about them, but Loot’s wife told her people about them and they came quickly, wanting to commit evil actions with them. Prophet Loot tried to ward them off and argue with them, but they ignored him. Then Jibreel struck them with his wing and blinded their eyes, taking away their sight:

“And they indeed sought to shame his guest [by asking to commit sodomy with them]. So We blinded their eyes [and said], ‘Then taste you My torment and My warnings’” (Quran 54: 37).

The next morning, Allah destroyed them. “So when Our commandment came, We turned [the towns of Sodom in Palestine] upside down, and rained on them stones of baked clay in a well-arranged manner, one after the another; marked from your Lord. And they are not ever far from the zaalimoon [polytheists, evildoers]” (Quran 11: 82-83).

Cursing the *Kuffaar*

Allah (may He be glorified and exalted) says: “How shall Allah guide a people who disbelieved after their belief, and after they bore witness that the Messenger [Muhammad] is true, and after clear proof had come unto them? And Allah guides not the people who are zaalimoon [polytheists, evildoers]. They are those whose recompense is that on them [rests] the curse of Allah, the angels and all mankind” (Quran 2: 86-87).

¹¹²Al-Bukhari, 1/512, hadith no. 416.

THE ANGELS AND OTHER CREATIONS

1. THE ANGELS OF THE MOUNTAINS

There are also angels appointed over the mountains. Allah sent the angel of the mountains to His slave and Messenger Muhammad (peace be upon him) to ask his permission to destroy the people of Makkah. In *Saheeh Al-Al-Bukhari* and *Saheeh Muslim* it is narrated that ‘Aa’isha said to the Prophet (peace be upon him), “O Messenger of Allah, did you ever experience any day that was harder than the day of Uhud?” He replied, “I suffered a great deal from your people. The worst I suffered from them was the day of ‘Aqabah (a place in Mina), when I called Ibn ‘Abd-yaalayl ibn ‘Abd-Kallaal to Islam and he did not agree to what I was proposing.

“So I went away in distress and I did not realize where I was going until I reached Qarn Ath-Tha’alib. I raised my head and saw what was shading me. I looked and saw Jibreel in it, calling to me. He said, ‘Allah has heard what your people have said to you and how they have responded to you. He has sent the angel of the mountains to you, so that you can command him to do whatever you want to them.’

“Then the angel of the mountains called me. He greeted me with *salaams* and said, ‘O Muhammad, Allah has heard what your people have said to you. I am the angel of the mountains. Your Lord has sent me to you so that you may give me orders. What do you want? If you want, I will crush them between Al-Akhshabayn (two mountains in Makkah).’ The Prophet (peace be upon him) said, ‘Rather, I hope that Allah will bring forth from their loins people who will worship Allah alone, not associating any partner with him.’”¹¹³

2. THE ANGELS WHO ARE APPOINTED OVER RAIN, VEGETATION AND PROVISIONS

Ibn Katheer¹¹⁴ said, “Mikaa’eel is appointed over the rain and vegetation from which is created the provision of this world. He has helpers who do whatever he commands them to do by the command of his Lord. They control the winds and clouds as the Lord wills.” Among the angels are those who are responsible for the clouds. In *Sunan At-Tirmidhi* it is narrated from Ibn ‘Abbaas that the Messenger of Allah (peace be upon him) said, “Ar-Ra’d is one of the angels who is responsible for the clouds...He drives them wherever Allah wills.”¹¹⁵ So rain may come to one land and not to another, or to one city and not to another.

In general, the angels are appointed over the heavens and the earth. Every movement in the universe stems from the angels, as Allah (may He be glorified and exalted) says:

¹¹³ Muslim, 3/1420, hadith no. 1795. This version is narrated from him. Also narrated by Al-Al-Bukhari, 6/312, hadith no. 3231.

¹¹⁴ *Al-Bidaayah wan-Nihayah*, 1/50.

¹¹⁵ *Saheeh Sunan At-Tirmidhi*, 3/64, no. 2492.

“And by those [the angels] who arrange [to do the commands of their Lord]” (Quran 79: 5).

“And those [angels] who distribute [provisions, rain and other blessings] by [Allah’s] command” (Quran 51: 4).

WHO IS SUPERIOR–THE ANGELS OR THE SONS OF ADAM?

Ibn Katheer¹¹⁶ said, “The Prophet (peace be upon him) differed as to whether the angels are superior or mankind. This dispute is mostly to be found in the books of the scholars of *kalaam* (speculative philosophy), and the dispute started with the *Mu’tazilah*¹¹⁷ and those who agreed with them.

The correct view is resolved in the manner suggested by Ibn Taymiyah, who said that righteous human beings will be better in the end. This is when they enter Paradise, attain their near access to Allah (*Quran* 38:25), dwell in the highest levels, are greeted by the Most-Merciful and are brought even closer. At that time Allah will manifest Himself to them, so they will have the joy of looking upon His noble face, and the angels will stand to serve them by the permission of their Lord.

But the angels are better at the beginning, for the angels are now closer to Allah. They are above the things that the sons of Adam indulge in, and they are devoted to the worship of their Lord. Undoubtedly at this point in time, their situation is more perfect than that of mankind.

Ibn Al-Qayyim said, “With this explanation, the issue of superiority becomes clear and the evidence of the parties is reconciled. Moreover, the view of each is shown to be acceptable to some extent.”¹¹⁸ And Allah knows best.

¹¹⁶ *Al-Bidaayah wan-Nihayah*, 1/58.

¹¹⁷ A deviant sect whose doctrines were affected by Greek philosophy

¹¹⁸ See *Majmoo’ Al-Fataawa*, 11/350; *Lawaami’ Al-Amwaar Al-Bahiyah*, 2/368; *Sharah Al-Aqeedah Al-Tabaaniyyah*, 338. Suyooti’s book *Al-Habaa’ik fi Akhbaar Al-Malaa’ik* has also been published in which there is a lengthy discussion (pp. 203-251) of whether the angels or the sons of Adam are superior.

CHAPTER SEVEN

THE WORLD OF THE JINN AND DEVILS

We know that we are not alone in this universe. Other sentient beings also live here, not out there in space but alongside us on this planet. While the nations of the world are spending billions on seeking life forms many light-years away, Muslims down throughout the ages have known that there are other creatures living here among us.

These creatures are the jinn. Myths and fairy stories about the “jinn” and “genies” abound and have been transmitted to western cultures, as in the story of “Aladdin”. However, the reality of the jinn is not a fairy story. They are real creatures, and while there are some among them who are Muslim, many of them pose a very real danger to mankind. These are the *shayaateen* or devils.

The *Shaytaan*, *Iblees*, sometimes referred to as the father of the jinn, is the arch-enemy of mankind. Consumed with destructive envy from the time that Adam was created, when he refused to prostrate to him as commanded, *Iblees* has been striving for one goal: he knows that he is doomed to Hell and he wants to take as many of the children of Adam with him as he can. However, we are not left defenseless in this war. As in any combat, we need information about our enemy, his motives and his methods. As the jinn are part of the world of the unseen, we cannot find out these matters by our own powers of observations. But Allah has told us, in His Book and on the lips of His Messenger, what we need to know. He has given us the means to protect ourselves and the weapons to resist and fight the *Shaytaan* and his devilish cohorts among the jinn and mankind.

The information contained in the texts of the Quran and the *ahaadeeth* of the Prophet (peace be upon him) on this topic is beyond value. As evidence of the seriousness of this issue, it is sufficient to examine the *aayaat* (verses) which speak of the jinn and devils and to know how great a space these texts occupy in the Book of Allah.

DEFINITION OF THE WORLD OF THE JINN AND DEVILS

The jinn form a world other than that of the world of mankind and the world of angels. They have some things in common with mankind in the sense that they are described as possessing reason and understanding, and therefore the ability to choose between good and evil. They are unlike mankind in some other ways, the most important of which being that the origin of the jinn is different from that of man.

Why They Are Called “Jinn”

They are called jinn because they conceal themselves (*ijtinaan*) from people’s sight. Ibn ‘Aqeel said, “The jinn are so called because they conceal themselves from

people's sight. The word *janeen* (foetus) comes from the same root, and the *mijann* (shield) is so called because it conceals the fighter in war.”¹¹⁹

In the Quran it says: “*Verily, he [Shaytaan] and qabeeluhu [his soldiers from the jinn or his tribe] see you from where you cannot see them*” (*Quran 7: 27*).

Their Origin and Creation

What they are created from

Allah (may He be glorified and exalted) tells us that the jinn were created from fire, as He says: “*And the jinn, We created aforetime from the smokeless flame of fire*” (*Quran 55: 15*).

According to a hadith narrated by Muslim, ‘Aa’isha (may Allah be pleased with her) said, “The angels were created from light, the jinn were created from smokeless fire, and Adam was created from that which has been described to you.”¹²⁰

The beginning of their creation

Undoubtedly the creation of the jinn occurred before the creation of man, because Allah (may He be glorified and exalted) says: “*And indeed, We created man from dried [sound] clay of altered mud. And the jinn, We created aforetime from the smokeless flame of fire*” (*Quran 15: 26-27*).

How the jinn were created

We do not know anything about their creation, forms or faculties except that which Allah has told us. We do know that they have hearts, as Allah (may He be glorified and exalted) says: “*And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not [the truth]. They are like cattle, nay even more astray*” (*Quran 7: 179*).

Allah clearly states that the jinn have hearts, eyes and ears. The *Shaytaan* also has a voice, as Allah (may He be glorified and exalted) says to him: “*And befool them gradually, those whom you can among them, with your voice*” (*Quran 17: 64*).

The various types of jinn and their names in Arabic

Ibn ‘Abd Al-Barr said, “Among the scholars of (Arabic) language, the jinn have several names:

1. If a jinn is mentioned in general terms, they say *jinni*
2. If they refer to one of those who live with people, they say ‘aamir pl. *ummaar* (lit. dweller or haunter)
3. If it is one of those that attach themselves to children, they say *arwaah* (lit. souls)

¹¹⁹ *Aakaam Al-Mirjaan fi Al-Jaan*, P. 7.

¹²⁰ Muslim, 4/2294, no. 2996.

4. If it is evil and tries to cause harm, they say *shaytaan* (devil)
5. If it is worse than that, they say *maarid* (lit. rebellious or defiant; demon or evil spirit)
6. If it is even worse than that and stronger, they say ‘*ifreet*, pl. ‘*afaareet* (strong)’¹²¹

The Messenger (peace be upon him) told us, “The jinn are of three types; one type which flies through the air; one type which is (like) snakes and dogs; and one which move from place to place.” This is narrated by At-Tabaraani and Al-Haakim and by Al-Bayhaqi in *Al-Asmaa' was-Sifaat*, with a *saheeh isnaaad*.¹²²

The Quran mentions an incident where a group of the jinn were sent to listen to the Quran from the Prophet (peace be upon him), and it tells us what they said and what they did. This alone, and of itself, is sufficient to confirm that the jinn exist and to confirm that this incident happened. It also confirms that these jinn were able to listen to the Quran when it was recited in its Arabic, as the Messenger of Allah (peace be upon him) pronounced it, and confirms that the jinn are created with the potential to believe or to disbelieve, to be guided or to go astray. So there is no need for further proof of this fact. Man cannot give more proof for that which Allah has affirmed.

The jinn form a third realm, other than that of the angels and of mankind. They are created rational beings who are aware and can understand; they are not merely symptoms or germs. They are accountable and subject to commands and prohibitions.

Evidence Which Points to the Existence of Jinn

Their existence is well established in Islam

Their existence is well established in Islam and is something which no Muslim has any excuse for not knowing.

Ibn Taymiyah¹²³ says, “None of the groups of the Muslims dispute that the jinn exist or that Allah sent Muhammad (peace be upon him) to them too. Most of the *kuffaar* also affirm that the jinn exist. The people of the book, the Jews and the Christians, also believe in them as the Muslims do, although there are some among them who deny that, such as the *Jahamiyyah* and *Mu'tazilah*. However, the majority of the groups and their leaders believe in the jinn. This is because the existence of the jinn is something that is well-established in the reports of the Prophets; it is something which is well-established, and there is no excuse for not knowing it. There is no excuse for not knowing that they are living rational beings who act upon their free will; indeed, they are subject to commands and prohibitions. They are not merely symptoms or characteristics which exist in a human being or other creature, as some of the heretics claim. Because the matter of the jinn is something which is well-known and well-established from the

¹²¹ *Aakaam Al-Jaan*, 8

¹²² *Saheeh Al-Jaami'*, 3/85

¹²³ *Mamjoo' Al-Fataawa*, 19/10

Prophets, both the common folk and the elite know of this. Consequently, no group who claims to follow the noble Messengers can deny that.”

The Imam of the Haraamayn said, “The scholars unanimously agreed that at the time of the *Sahaabah* (Companions) and *Taabi'een* (the generation after the Companions), jinn and devils existed, and that we should seek refuge in Allah from their evil. No person who has any trace of religious commitment opposes this consensus.”¹²⁴

Texts within the Quran

Many texts affirm that the jinn exist, such as the *aayaat* (verses): “Say [O Muhammad], It has been revealed to me that a group [from three to ten in number] of jinn listened [to this Quran]”¹²⁵ (Quran 72: 1). “And verily, there were men among mankind who took shelter with the males among the jinn, but they [jinn] increased them [mankind] in sin and transgression” (Quran 72: 6).

Sightings and eye-witness accounts

Many people in our times and in the past have seen things like this, even though many of those who have seen or heard them did not realize that they were jinn; they claimed that they were ghosts, the “men of the unseen” (*rijaal al-ghayb*), or space aliens.

The most truthful report of this type is the report that states the Messenger (peace be upon him) saw jinn and that he spoke with them and they with him. Moreover, he taught them and recited the Quran to them.

Donkeys and dogs see jinn

Even though we cannot see jinn, other living creatures such as donkeys and dogs can see them. Abu Dawood narrated that Jaabir ibn ‘Abd-Allah (may Allah be pleased with him) said, “If you hear the barking of a dog or the braying of a donkey, then seek refuge with Allah, for they see that which you do not see.”¹²⁵

The idea that animals see things which we cannot see is not strange. The scientists have discovered the ability of some living creatures to see things that we cannot see. Bees can see ultra-violet rays and are therefore able to see the sun even when it’s cloudy, and an owl can see a mouse in the darkest of night.

Refuting the claim that the jinn are angels

We have mentioned the above hadith which the Messenger (peace be upon him) told us, “The angels were created from light, and the jinn were created from fire.” Thus the Messenger (peace be upon him) differentiated between the origins of the two, which indicates that they are two realms, not one. Whoever looks at the texts which speak of the angels and the jinn will be certain that the difference between them is great. The angels do not eat or drink, and they do not disobey Allah when

¹²⁴ *Aakaam Al-Marjaan*, p. 4.

¹²⁵ *Saheeh Sunan Abi Dawood*, 3/961, no. 4256.

He commands them; they do as they are commanded. But the jinn disbelieve, they eat and drink, and they disobey their Lord and go against His commands.

The *Shaytaan* and the Jinn

Definition of *Shaytaan*: *Shaytaan* (Satan), of whom Allah speaks a great deal in the Quran, is from the realm of the jinn. In the beginning he used to worship Allah, and he dwelt in heaven with the angels and entered Paradise. However, he then disobeyed his Lord when He commanded him to prostrate to Adam, out of arrogance and pride. As a result, Allah cast him out from His mercy.

In Arabic the word *Shaytaan* is applied to every insolent and rebellious one, and the word is applied to this creature because of his insolence towards and rebellion against his Lord. He is also described as *taagboot*,¹²⁶ as in the *aayah*: “*Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taagboot [Satan]. So fight you against the friends of Shaytaan [Satan]; ever feeble is the plot of Shaytaan*” (*Quran 4: 76*). This name (*Shaytaan*) is known to most of the nations on earth in more or less the same form, as Al-Aqqaad noted in his book *Iblees*. He is called *taagboot* because he transgressed his limits, rebelled against his Lord, and set himself up as a god to be worshipped.

This creature has despaired of the mercy of Allah, hence Allah called him *Iblees*. *Balas* in Arabic means the one who has nothing good in him. *Ablasa* in Arabic means to be filled with despair and confusion. Anyone who studies what is said in the Quran and hadith about *Shaytaan* will know that he is a creature who can think, understand and move.

Origin of *Shaytaan*

We have noted that *Shaytaan* is one of the jinn. This issue was disputed by some of the earlier and later writers, who used evidence in the *aayah* (verse): “*And [remember] when We said to the angels, ‘Prostrate yourselves before Adam.’ And they prostrated except Iblees [Satan], he refused and was proud and was one of the disbelievers [disobedient to Allah]*” (*Quran 2: 34*).

(Their argument is that) in this and similar *aayah* (verses), Allah says that all the angels prostrated except *Iblees*, which implies that he was one of them. This does not constitute proof because it may be that this is the case of *istithnaa' munqati'*;¹²⁷ in fact this is indeed the case, because Allah stated in the following *aayah* that *Iblees* was from the jinn: “*And [remember] when We said to the angels, ‘Prostrate yourselves to*

¹²⁶ The word *taagboot* covers a wide range of meanings: it means anything worshipped other than the real God (Allah), but the one who does not accept to be worshipped will not be considered as a *taagboot*, i.e. (*taagboot* meaning) all the false deities. It (*taagboot*) may be Satan, devils, idols, stones, sun, stars, angels, (and) human beings, who were falsely worshipped and taken as *taagboot*. Likewise, saints, graves, rulers and leaders are falsely worshipped and wrongly followed (footnote of *Surah Al-Baqarah 2:256, Interpretation of the Meanings of the Noble Quran*, Dr Muhammad Muhsin Khan and Dr Muhammad Taqi-ud-Din Al-Hilali).

¹²⁷ *istithnaa' munqati'*: An Arabic grammatical construction indicating that what comes after the word *illab* (except) is not of the same nature as what comes before it.

Adam. So they prostrated themselves, except Iblees. He was one of the jinn; he disobeyed the command of his Lord' (Quran 18: 50).

Is *Shaytaan* the father of the jinn or simply one of them?

We have no clear text about this, although the latter is more likely to be the case because of the aayah: "...except Iblees. He was one of the jinn" (Quran 18: 50).

The ugly appearance of the devils: *Shaytaan* looks ugly. This idea is well-established in people's minds. Allah likened the fruits of the tree of *Zaqoom*, which grows at the bottom of Hell, to the heads of the devils; this is because it is known that their appearance and forms are ugly:

"Verily, it is a tree that springs out of the bottom of Hellfire. The shoots of its fruit stalks are like the heads of Shayaateen [devils]" (Quran 37: 64-65).

The *Shaytaan* has two horns

In *Saheeh Muslim* it is narrated from Ibn 'Umar that the Messenger of Allah (peace be upon him) said, "When the sun starts to rise, then delay your prayer until it has risen fully. And when the sun starts to set, then delay your prayer until it has set fully. Do not deliberately set out to pray at the time when the sun is rising, or setting, for it rises between the two horns of *Shaytaan*."¹²⁸

The meaning of this hadith is that groups of *mushrikeen* used to worship the sun; they would prostrate to it when it was rising and when it was setting. At that moment *Shaytaan* would set himself up in the direction of where the sun was, so that they would be worshipping him. Consequently, we are told not to pray at these two times. However, the correct view is that prayer at these two times is permissible if there is a reason for doing so, such as the prayer of *tahiyat al-masjid* (greeting the mosque), but it is not permissible if there is no reason.

The Food, Drink and Marriage of the Jinn

Their food and drink: The jinn, including *Shaytaan*, eat and drink. In *Sunan At-Tirmidhi* it is narrated with a *saheeh isnaa'd* from 'Abd-Allah ibn Mas'ood that he said that the Messenger of Allah (peace be upon him) said, "Do not use dung or bones to clean yourselves (after relieving yourselves), for they are the provision of your brothers among the jinn."¹²⁹

The fact that dung is the food of the jinn or of their animals is not the only reason why we are not allowed to use dung to clean ourselves after relieving ourselves. The Messenger (peace be upon him) mentioned another reason, as he stated clearly that dung is *rjisis* (filth).¹³⁰

¹²⁸ Narrated by Al-Bukhari, 6/335, no. 3272, 3273. Narrated by Muslim up to the words (until it sets), 1/568, no. 829.

¹²⁹ *Saheeh Sunan At-Tirmidhi*, 1/8, no. 17.

¹³⁰ This hadith was narrated by Al-Bukhari in his *Saheeh* 1/256, no. 156.

The Messenger (peace be upon him) told us that *Shaytaan* eats with his left hand, and he commanded us to differ from him in that. Muslim narrated in his *Saheeh* from Ibn ‘Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, “When any one of you eats, let him eat with his right hand, for *Shaytaan* eats with his left hand and drinks with his left hand.”¹³¹

Muslim narrated, “When a man enters his house and mentions Allah upon entering and when eating, *Shaytaan* says, ‘There is no place for you to stay and no dinner.’ If he enters his house and does not mention Allah upon entering, *Shaytaan* says, ‘You have a place to stay and you have dinner.’”¹³²

Just as man is forbidden to eat meat over which the name of Allah has not been mentioned, the Messenger of Allah (peace be upon him) allocated for the believing jinn every bone over which the name of Allah has been mentioned. So they are not allowed to eat things over which the name of Allah has not been mentioned; such things are left for the devils who are *kuffaar* among the jinn. The devils regard food as permissible if the name of Allah has not been mentioned over it. Because of that, some scholar’s view that the meat of an animal that died without being slaughtered properly (*maytab*) is the food of the devils, because the name of Allah has not been mentioned over it.

Ibn Al-Qayyim understood the *aayah*: “O you who believe! Intoxicants [all kinds of alcoholic drinks], and gambling, and al-ansaab [stone altars for offering sacrifices to idols, jinn, etc..], and al-azlaam [arrows for seeking luck or decision] are an abomination of shaytaan’s handiwork” (*Quran* 5: 90).

The jinn marry and multiply

It seems that the jinn marry. Some of the scholars understood this to be the case based on the *aayah* in which Allah says of the wives of the people of Paradise: “...with whom no man or jinn has had tamth [sexual intercourse] before them” (*Quran* 55: 56). Our Lord has told us that *Shaytaan* has offspring. Allah says, rebuking those who take *Shaytaan* and his offspring as friends: “Will you then take him [Iblees] and his offspring as protectors and helpers rather than Me, while they are enemies to you?” (*Quran* 18: 50).

Marriage between humans and jinn:

We still hear that so-and-so among mankind married a female jinni, or that a woman from mankind married a male jinn. Al-Suyooti mentioned reports from the *salaf* and the scholars which indicate that marriages between humans and the jinn may take place.¹³³

Assuming this could happen, a number of scholars ruled it *makrooh*, such as Al-Hasan, Qataadah, Al-Hakam and Ishaaq. Imam Maalik (may Allah have mercy on him) did not find any evidence to forbid marriage with the jinn, but he did not

¹³¹ Muslim, 3/1597, no. 2020.

¹³² Muslim, 3/1598, no. 2018.

¹³³ *Mabmoo’ Al-Fataawa*, 19/39.

approve of the idea. He gave his reason for that as follows, “I fear that this may lead to a situation where if a woman is found to be pregnant and is asked, ‘Who is your husband?’ she may reply, ‘He is one of the jinn.’ This would cause much mischief.”¹³⁴

Some people thought that this is not permissible, and they quoted evidence the fact that Allah has blessed His slaves among mankind by giving them spouses of their own kind:

“And among His signs is this, that He created for you wives from yourselves, that you may find repose in them, and He has put between you affection and mercy” (Quran 30: 21).

However, the *aayah*: “With whom no man or jinn has had tamth [sexual intercourse],” does indicate that they are suited equally for humans and jinn.

The Lifespan and Death of the Jinn

Undoubtedly the jinn, including the devils, will die, because they are included in the *aayah*: “Whatever is on it [the earth] will perish. And the face of your Lord full of majesty and honour will remain forever. Then which of the blessings of your Lord will you deny?” (Quran 55: 26-28). We do not know how long they live, apart from what Allah has told us about the accursed *Iblees* who will remain alive until the Hour begins: “[Iblees] said, ‘Allow me respite till the Day they are raised up [i.e. the Day of Resurrection].’ [Allah] said, ‘You are of those resented’” (Quran 7: 14-15). But with regard to other jinn, we do not know how long they live, but they live longer than humans do.

The Dwelling Places, Gatherings and Haunts of the Jinn

The jinn inhabit the same earth upon which we live. They tend to gather in greater numbers in ruins and deserted places, and in dirty places such as bathrooms, privies, garbage dumps and graveyards. Hence, as Ibn Taymiyah said, many of the so-called “shaykhs” who are accompanied by the devils’ dwell in many of these places.

There are *ahaadeeth* which forbid praying in bathrooms because of the impurity (*najaasah*) in such places and because they are the abode of the devils. *Ahaadeeth* also forbid praying in graveyards because this leads to *shirk*.

They often gather in places where they can cause mischief, such as market places. Salmaan advised some of his companions, “Do not, if possible, be the first person to enter the market place, or the last one to leave. This is because it is the battle-ground of the devils, and his flag is raised in it.”¹³⁵

The devils stay in the houses in which people live, but they may be expelled by saying *Bismillaah*, remembering Allah (*dhikr*) and reciting the Quran, especially *Surah Al-Baqarah*, which includes *Ayat Al-Kursi*. The Messenger (peace be upon him) mentioned that the devils spread out and increase when darkness falls; hence

¹³⁴ *Aakaam Al-Marjaan*, p. 67.

¹³⁵ Muslim, 4/1906, no. 2451.

he commanded us to keep our children inside at dusk. This is a hadith which is agreed upon by Al-Bukhari and Muslim.

The devils flee from the *adbaan*, and in Ramadan the devils are chained up. The devils love to sit between the shade and the sun, hence the Messenger (peace be upon him) forbade sitting there. This is from a *sabieeb* (authentic) hadith narrated in *Al-Sunan* and elsewhere.

The Animals and Vehicles of the Jinn

According to the hadith of Ibn Mas'ood in *Saheeh Muslim*, the jinn asked the Messenger (peace be upon him) for provision, and he said, “You will have every bone over which the name of Allah has been mentioned; when it falls into your hands it will have plenty of meat on it. And all droppings are food for your animals.”¹³⁶ So he told us they have animals, and that the food of their animals is the dung of the animals of mankind.

Our Lord has told us that the *Shaytaan* has a cavalry with which he makes assaults on his enemies among the sons of Adam. Allah (may He be glorified and exalted) says: “*And befool them gradually those whom you can among them with your voice [i.e. songs, music], make assaults on them with your cavalry and your infantry*” (*Quran 17: 64*).

Animals which the devils accompany

Among these animals is the camel. The Messenger (peace be upon him) said, “The camel was created from the devils, and behind every camel there is a devil,” narrated by Sa'eed ibn Mansoor in his *Sunan* with a *hasan mursal isnaad*.¹³⁷ For this reason the Messenger (peace be upon him) forbade praying in the place where camels sit. It is narrated from Al-Baraa' ibn 'Aazib that the Messenger (peace be upon him) said, “Do not pray in the places where camels sit, for they are (places) of the devils; but pray in the sheep pens, for they are (places of) a blessing.”¹³⁸

The Abilities and Weaknesses of the Jinn

The abilities that Allah has given them:

Allah has given the jinn abilities which He has not given to humans, and Allah has told us about some of these abilities, which include:

(i) The ability to move quickly from one place to another

An *'ifreet* from among the jinn made a promise to the Prophet of Allah Sulaymaan to bring the throne of the queen of Yemen to *Bayt Al-Maqdis* (Jerusalem) in a period no longer than it took a man to rise from his seat. The one who had knowledge of the book said, I will bring it to you in the twinkling of an eye: “*An 'ifreet [strong one] from the jinn said, I will bring it to you before you rise from your place [council]. And verily, I am indeed strong and trustworthy for such work.*” One who had

¹³⁶ *Aakaam Al-Marjaan*, p. 22; *Laqt Al Marjaan*, p. 42.

¹³⁷ An acceptable hadith for which a narrator is missing: *Saheeh Al-Jaami'*, 2/52.

¹³⁸ Narrated by Abu Dawood. See *Saheeh Sunan Abi Dawood*, 1/37, no. 169.

knowledge of the Scripture said, ‘I will bring it to you within the twinkling of an eye!’ Then he [Sulaymaan (Solomon)] saw it before him. He said, ‘This is by the grace of my Lord’” (Quran 27: 39-40).

(ii) Reaching space before man did

In the ancient past, the jinn used to ascend to places high up in the heavens, where they would try to eavesdrop on the news of heaven and find out about events before they happened. When the Messenger (peace be upon him) was sent, the protection of the heavens was increased: “*And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in special seats to [steal] a hearing, but any who listens now will find a flaming fire lying in ambush for him*” (Quran 72: 8-9).

The myths of *jaahiliyyah*:

The reason why the flaming fire is thrown was to put an end to the myths which had been handed down amongst the people of *jaahiliyyah*. It is narrated that ‘Abd-Allah ibn ‘Abbaas said, “A man from among the Companions of the Prophet (peace be upon him), the *Ansaar*, told me that while they were sitting one night with the Messenger of Allah (peace be upon him) a shooting star fell, giving a lot of light. He said to them, ‘What did you used to say during *jaahiliyyah* when such a thing happened?’ They said, ‘Allah and His Messenger know best. We used to say that a great man has been born this night, and a great man has died.’

“The Messenger of Allah (peace be upon him) said, ‘This does not happen because of a birth or death of anyone. But when our Lord—blessed and exalted be His Name—decrees a matter, the bearers of the Throne glorify Him, then the people of the heavens, one below the other, glorify Him until the news reaches this heaven, i.e. the first heaven..... Then the people of the heavens ask one another until the news reaches this heaven, i.e. the lowest heaven. Then the jinn try to listen and then throw it down to their friends. What they bring in this manner is true, but they add a great deal of lies to it.’”¹³⁹

(iii) Their knowledge of building and handicrafts

Allah has told us that he subjugated the jinn to His Prophet Sulaymaan, and they used to do a great deal of work for him that required strength, intelligence and skill: “*And there were jinn that worked in front of him, by the leave of his Lord. And whoever of them turned aside from Our command, We shall cause him to taste the torment of the blazing Fire. They worked for him as he desired, [making] high rooms, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places]*” (Quran 34: 12-13).

(iv) The ability to change shape

The jinn have the ability to take on the form of humans or animals. The *Shaytaan* came to the *mushrikeen* on the day of Badr in the form of Suraaq ibn Maalik, and he promised victory to the *mushrikeen*. Concerning this the following *aayah* was

¹³⁹Al-Bukhari, 6/338, no. 3288.

revealed: “*And [remember] when Shaytaan [Satan] made their [evil] deeds seem fair to them and said, No one of mankind can overcome you this day [of the battle of Badr] and verily, I am your neighbor [to give each and every help]”*” (Quran 8: 48).

But when the two armies met and the angels came down from heaven to help, he turned and fled: “*But when the two forces came in sight of each other, he ran away saying, Verily, I have nothing to do with you. Verily, I see what you do not see. Verily, I fear Allah”*” (Quran 8: 48).

The devil may appear in the form of a man, or he may appear in the form of an animal: a camel, donkey, cow, dog or cat. The Messenger (peace be upon him) said that if a black dog passes in front of a person, this invalidates his prayer. The reason he gave for that was that the black dog is a devil.¹⁴⁰ Ibn Taymiyah said, “The black dog is the devil of dogs, and the jinn often appear in this form, or in the form of a black cat. This is because black concentrates more devilish strength in an item than other (colours), and it holds the power of heat.”

Snakes that are found in houses:

The jinn may take on the form of snakes and appear to people. Hence the Messenger (peace be upon him) forbade the killing of snakes that live in houses, lest the one killed be a jinn who had become a Muslim. In *Saheeh Muslim* it was narrated that Abu Sa’eed Al-Khudri said that the Messenger of Allah (peace be upon him) said, “In Madeenah there are jinn who have become Muslim, so if you see anything of them, warn them and give them three days to leave. If it appears to you after that, then kill it, for it is a devil.”¹⁴¹

Important cautionary measures concerning killing snakes found in houses:

1. This ruling, which is the prohibition of killing animals (found in houses), applies exclusively to snakes, not other animals.
2. This does not apply to all snakes, only the snakes which we see inside houses. With regard to the snakes which we see outside, we are commanded to kill them.
3. If we see snakes inside the home, we should warn them and tell them to leave, for example by saying, “I abjure you by Allah to leave this house and to keep your evil eye away from us, otherwise we will kill you.” If you see it after three days, then kill it.
4. The reason why we should kill it after three days is that we can be sure then that it is not a Muslim jinn, because if it were, it would leave the house. If it is really a snake, it deserves to be killed. If it is a rebellious *kaaffir* jinn, it deserves to be killed because of the harm and fear it causes to the people living in the house.

¹⁴⁰Muslim, 1/365, no. 510.

¹⁴¹Muslim, 4/1756, 2236.

An exception is made in the case of a snake found in houses which is to be killed without asking for it to leave. In *Saheeh Al-Bukhari* it is narrated from Abu Lubaabah that the Messenger of Allah (peace be upon him) said, “Do not kill snakes, except the short-tailed or multi-tailed snake with white lines on its back. This is because it causes miscarriages and loss of vision, so kill it.”¹⁴²

(v) *Shaytaan* flows through the children of Adam like blood flows through the veins:

In *Saheeh Al-Bukhari* and *Saheeh Muslim*, it is narrated that Anas (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “*Shaytaan* flows through the children of Adam like blood.”¹⁴³

Weakness of the jinn: Like mankind, the jinn and devils have both strengths and weaknesses. Allah (may He be glorified and exalted) says: ‘*Ever feeble indeed is the plot of Shaytaan [Satan]*’ (*Quran 4: 76*).

(i) They have no authority over the righteous slaves of Allah

Allah has not given *Shaytaan* any power to force people toward misguidance and *kufir*: “*Verily, My slaves—you have no authority over them. And All-Sufficient is your Lord as a Guardian*” (*Quran 17: 65*). “*And he [Iblees (Satan)] had no authority over them, except that We might test him who believes in the Hereafter from him who is in doubt*” (*Quran 34: 21*). *Shaytaan* knows this fact: “[*Iblees (Satan)*] said, ‘O my Lord! Because you misled me, I shall indeed adorn the path of error for them [mankind] on the earth and shall mislead them all; Except your chosen, [guided] slaves among them’” (*Quran 15: 39-40*). But he is able to gain control and misguide: “*His power is only over those who obey and follow him [Satan] and those who join partners with Him [Allah, i.e. the mushrikoon (polytheists)]*” (*Quran 16: 100*). “*I [Shaytaan] had no authority over you except that I called you and you responded*” (*Quran 14: 22*).

(ii) How *Shaytaan* fears some slaves of Allah and flees from them

When a person grows strong in his Islam, with faith becoming deeply entrenched in his heart and him observing the limits set by Allah, *Shaytaan* becomes afraid of him and runs away from him. The Messenger (peace be upon him) said to ‘Umar ibn Al-Khattaab, “*Shaytaan* is certainly afraid of you, O ‘Umar.”¹⁴⁴

This did not apply exclusively to ‘Umar. Whoever’s faith is strong can defeat his *Shaytaan* and humiliate him, as it says in the hadith, “The believer can seize the forelock of his devil as one of you seizes the forelock of his camel whilst travelling.” This was narrated by Ahmad. Ibn Katheer¹⁴⁵ said, after quoting this hadith, “What is meant by seizing his forelock is defeating him and overwhelming him, as one does with a camel when you seize it and overpower it after it runs away.”

¹⁴² Al-Bukhari, 4/1756, no. 2236.

¹⁴³ Al-Bukhari, 13/159, no. 7171; Muslim, 4/1712, no. 2175.

¹⁴⁴ *Saheeh Sunan At-Tirmidhi*, 3/206, no. 2914.

¹⁴⁵ *Al-Bidaayahwa'l-Nibaayah*, 1/73.

(iii) The Lies of the Jews about the Prophet of Allah Sulaymaan

The Jews and their followers who use the services of the jinn by means of *shir* (witchcraft) say that Prophet Sulaymaan used to use the services of the jinn by the same means. More than one of the scholars of the *salaf* mentioned that when Sulaymaan died, the devils wrote books of witchcraft and *kufr* and put them under his throne, claiming that Sulaymaan used to use the services of the jinn by these means. Some of the Jews said that if it were not right and permissible, then Sulaymaan would not have used witchcraft. Then Allah revealed these words: “*And when there came to them a Messenger from Allah [Muhammad] confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their back as if they did not know!*” (*Quran 2: 101*). Then He explained that they were following what the devils had given out falsely at the time of King Sulaymaan, and He declared Sulaymaan to be innocent of witchcraft and *kufr*: “*They followed what the Shayaateen [devils] gave out [falsely of the magic] in the lifetime of Sulaymaan. Sulaymaan did not disbelieve, but the Shayaateen [devils] disbelieved*” (*Quran 2: 102*).

(iv) Their inability to perform miracles

The jinn are unable to perform miracles like the miracles brought by the Messengers to prove the truth of the Message that they brought.

When some of the *kuffaar* claimed that the Quran was the work of the devils, Allah said: “*And it is not the Shayaateen [devils] who have brought it [this Quran] down. Neither would it suit them nor can they [produce it]. Verily, they have been removed far from hearing it*” (*Quran 26: 210-212*).

(v) They cannot appear in the form of the Messenger (peace be upon him)

The devils are unable to appear in the form of the Messenger (peace be upon him) in dreams. According to the hadith of Abu Hurayrah (may Allah be pleased with him) narrated by Tirmidhi, the Messenger (peace be upon him) said, “Whoever sees me (in a dream) has indeed seen me, for the *Shaytaan* is not able to imitate me.”¹⁴⁶

(vi) The jinn are unable to go beyond a certain limit in space

Allah (may He be glorified and exalted) says: “*O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond [them]! But you will never be able to pass them except with authority [from Allah]. Then which of the Blessings of your Lord will you [both] deny? There will be sent against you both smokeless flames of fire and [molten] brass, and you will not be able to defend yourselves*” (*Quran 55: 33-35*).

(vii) They cannot open a door which has been locked and the name of Allah has been mentioned over it

Al-Bukhari narrated in his *Saheeh* that Jaabir ibn ‘Abd-Allah said, “The Messenger of Allah (peace be upon him) said, ‘When night falls (or when the evening comes)

¹⁴⁶ *Saheeh Sunan At-Tirmidhi*, 2/260, no. 1859.

keep your children inside, for the devils spread out at that time. At that time lock your doors and mention the name of Allah, for *Shaytaan* cannot open a locked door.”¹⁴⁷

THE ACCOUNTABILITY OF THE JINN

The Purpose for Which They Are Created

Allah created the jinn for the same purpose He created mankind: “*And I [Allah] created not the jinn and mankind except that they should worship Me*” (*Quran 51: 56*) On this basis, the jinn are accountable and subject to commands and prohibitions.

“*O you assembly of jinn and mankind! Did there not come to you Messengers from among you, reciting unto you My verses and warning you of the Meeting of this Day of yours? They will say, ‘We bear witness against ourselves.’ It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers*” (*Quran 6: 130*). The evidence that they will be punished in Hell are the *aayaat*: “[Allah] will say, ‘Enter you the company of nations who passed away before you, of men and jinn, into the Fire’” (*Quran 7: 38*). “*And surely, We have created many of the jinn and mankind for Hell*” (*Quran 7: 179*). The evidence that the believers among the jinn will enter Paradise is the *aayah*: “*But for him who fears the standing before his Lord, there will be two Gardens [i.e. in Paradise]. Then which of the Blessings of your Lord will you both [jinn and mankind] deny?*” (*Quran 55: 46-47*).

How Can They Be Punished in the Fire When They Are Created from Fire?

Some people express their doubts and say, you state that the jinn are created from fire, but you say that the *kuffaar* among them will be punished in the Fire of Hell and that those among them who try to eaves drop are struck with fire. How can fire have any effect on them when they are created from it?

The answer is that the essence from which they were created is fire, but after they have been created they are no longer like that, because they have become something other than fire. This may be explained by the fact that man is created from dust, but if a man is struck with a piece of baked clay it will kill him and if dust is thrown at him it will harm him; if he is buried in it he will suffocate. Even though he is created from dust, dust can harm him. The same applies to the jinn.

There is No Tie of Kinship Between the Jinn and the Lord of Glory

Myths which were widespread among the Jews and the *mushirk* Arabs stated that Allah (may He be glorified and exalted) married the daughters of the leaders of the jinn and that the angels were the result of this marriage. Allah, the Exalted, spoke of this myth and stated it is false: “*And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear [before Him] [i.e. they will be called to account]. Glorified be Allah! [He is free] from what they attribute unto Him! Except the*

¹⁴⁷ Al-Bukhari, 6/350, nos. 3304, 5603; Muslim, 3/1595, no. 2012.

slaves of Allah, whom He chooses [for His mercy, i.e. true believers of Islamic Monotheism who do not attribute false things to Allah]" (Quran 37: 156-160).

The Messengers of Allah Sent to the Jinn

As the jinn are accountable, then Allah must convey His revelations to them and establish proof against them. How is that achieved? Do they have Messengers from amongst themselves, as mankind had Messengers from among them?

"O assembly of jinn and mankind! Did there not come to you Messengers from among yourselves?" (Quran 6: 130). This aayah states clearly that they had Messengers, but it does not state if they were among themselves or from among mankind.

The Message of Muhammad (Peace Be upon Him) Is Universal and Is Addressed to Both Human and Jinn.

Our Messenger Muhammad (peace be upon him) was sent to both jinn and mankind. Ibn Tamiyah¹⁴⁸ said, "This principle is agreed upon by the *Sahaabah* and those who followed them in truth, by the imams of the Muslims and by all the groups of Muslims, *Ahl As-Sunnah wa'l-Jamaa'ah* and others. This is indicated by the fact that the Quran challenges both the jinn and mankind in the following verse: *"Say, If mankind and the jinn were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another"* (Quran 17: 88).

A group of jinn hastened to listen to the Quran: *"Say [O Muhammad]: It has been revealed to me that a group [from three to ten in number] of jinn listened [to this Quran] and said, Verily, we have heard a wonderful recitation [this Quran]! It guides to the right Path and we have believed therein, and we shall never ascribe [in worship] any partner with our Lord"* (Quran 72: 1-2).

Delegation of the jinn who received knowledge from the Messenger (peace be upon him)

Among the verses that the Messenger (peace be upon him) recited to the jinn was *Surah Ar-Rahmaan*. Al-Suyooti said that it is narrated by Tirmidhi, Ibn Al-Mundhir, Abu'l-Shaykh in *Al-'Azamah*, Al-Haakim who classed it as *sahih*, Ibn Mardawayah and Al-Bayhaqi in *Ad-Dalaa'il* that Jaabit ibn 'Abd-Allah said that the Messenger of Allah (peace be upon him) came out to his Companions and recited *Surah Ar-Rahmaan* to them, from the beginning to the end. They remained silent, and then he said, "Why do I see you silent? I recited it to the jinn on the night of the jinn, and they responded in a better manner than you. Every time I came to the words, 'Then which of the Blessings of your Lord will you both deny?' they said, 'We do not deny any of your blessings, O Lord, and to You be praise.'"¹⁴⁹

Their Calling Man to Do Good, Their Testimony in Favour of the Muslim, and Their Levels of Righteousness and Corruption

¹⁴⁸ Majmoo' Al-Fataawa, 19/9.

¹⁴⁹ Al-Durr Al-Manthoor li-l-Tasfeerbi'l-Ma'thoor, by Al-Suyooti, 7/690.

We can quote the hadith in which the Messenger (peace be upon him) said that his *qareen* (Companion) from among the jinn had become Muslim and did not tell him to do anything but good. Moreover, Abu Sa'eed Al-Khudri said to Abu Sa'sa'ah, "I see that you love sheep and the wilderness. If you are with your sheep or in the wilderness, say the *adhaan* for your prayer and raise your voice when doing so. This is because as far as the *muezzin*'s voice reaches, there is no jinn, human or thing but it will bear witness for the caller on the Day of Resurrection." Abu Sa'eed added, "I heard that from the Messenger of Allah (peace be upon him)."¹⁵⁰

They are of varying degrees of righteousness and evil

Some of them are very righteous, good and do many noble deeds, and some are of a lesser status than that. Some of them are naïve and unsophisticated, and some are *kuffaar*, who are the majority.

Allah tells us that the jinn who listened to the Quran said: "*There are among us some that are righteous and some the contrary; we are groups having different ways [religious sects]*" (Quran 72: 11). And Allah tells us that they said: "*And of us some are Muslims [who have submitted to Allah], and of us some are al-qasitoon [disbelievers, who have deviated from the right path]. And whoever has embraced Islam [i.e. become Muslim], then such have sought the right path. But as for the qasitoon, they shall be firewood for Hell*" (Quran 72: 14-15).

Is it possible for *Shaytaan* to become a Muslim?

The greatest *Shaytaan*, i.e. *Iblees*, cannot become Muslim because Allah has told us that he will remain a *kaafir*. But apart from him, it seems to us that other *Shayaateen* or devils can become Muslim, based on the fact that the devil-companion of the Messenger (peace be upon him) became Muslim.¹⁵¹ However, some of the scholars reject this and say that a devil cannot become a believer.

It is sufficient for us to know that *Shaytaan* was a believer who then disbelieved, and that the devils are obliged to believe and will be punished for their *kufr*. Faith and *kufr* are two states this creature may adopt, as is the case with man.

THE ENMITY BETWEEN MAN AND SHAYTAAN

The Reasons for This Enmity, Its Origin and Intensity

The enmity between man and *Shaytaan* is deeply-rooted; its origins go back to the day Allah formed Adam, before He breathed the soul into him. When Allah breathed the soul into Adam and commanded the angels to prostrate to him, *Iblees* was included in that command as he used to stay with the angels worshipping Allah in heaven at that time. However, he thought too highly of himself and was arrogant, so he refused to prostrate to Adam: "*Iblees said, I am better than him [Adam], You created me from fire and him You created from clay*" (Quran 7: 12).

¹⁵⁰Al-Bukhari, 2/88, no. 609.

¹⁵¹Muslim in his *Sabeh* 4/2168, no. 2814.

Our father Adam opened his eyes and found utmost respect, for he found the angels prostrating to him. But he also found a terrible enemy who threatened him and his children with destruction and misguidance. Allah expelled *Shaytaan* from Paradise, the abode of eternal life, because of his arrogance, but he obtained a promise from Allah to keep him alive until the Day of Resurrection: “[Iblees] said, ‘Allow me respite till the Day they are raised up [i.e. the Day of resurrection].’ [Allah said, ‘You are of those respite’]” (*Quran 7: 14-15*). The accursed one vowed to himself to mislead the children of Adam: “[Iblees] said, ‘Because You have sent me astray, surely, I will sit in wait for them [human beings] on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be grateful [i.e. they will not be dutiful to You]’” (*Quran 7: 16-17*). These words indicate the extent of his efforts to misguide the children of Adam. He comes to them in all directions.

Allah warns us of the devils

The Quran warns us at length of *Shaytaan* because of the seriousness of his *fitnah* (temptation, tribulation), how clever he is in misguiding people, and how keen he is to do so. Allah (may He be glorified and exalted) says:

“O Children of Adam! Let not *Shaytaan* deceive you” (*Quran 7: 27*). “Surely, *Shaytaan* is an enemy to you, so take [treat] him as an enemy” (*Quran 35: 6*).

“And whoever takes *Shaytaan* as a wali [protector or helper] instead of Allah, he has surely suffered a manifest loss” (*Quran 4: 119*).

The Aims of *Shaytaan*

His ultimate aim:

There is one aim which *Shaytaan* keeps striving ultimately to achieve: leading man to Hell and depriving him of Paradise: “He only invites his *bizb* [followers] that they may become dwellers of the blazing Fire” (*Quran 35: 6*).

His short term goals: With regard to these, they are many and include the following:

1. Causing people to commit shirk:

He does this by calling them to worship other than Allah and to disbelieve in Allah and His laws: “[They are] like *Shaytaan* when he says to man, ‘Disbelieve in Allah.’ But when he disbelieves, he says, ‘I wash my hands of you...’” (*Quran 59: 16*).

2. Causing them to commit sin and acts of disobedience:

If *Shaytaan* cannot manage to make people commit *shirk* (polytheism) and *kufr*, he does not give up. He is content with less than that, namely making them commit sins and acts of disobedience. He sows the seeds of enmity and hatred among their ranks. In *Sunan At-Tirmidhi* it says, “*Shaytaan* has despaired of ever being worshipped in this land of yours, but he will be obeyed in matters that

you think are insignificant, and he will be content with that.”¹⁵² “He [Shaytaan] wants only to excite enmity and hatred between you by means of intoxicants [alcoholic drinks] and gambling and to hinder you from the remembrance of Allah and from As-Salaah [the prayer]. So will you not then abstain?” (Quran 5: 91).

3. Causing them to commit bid’ah (innovation):

This is more loved by *Shaytaan* than immorality and sin, because its harm affects religious commitment. Sufyaan Al-Thawri said, “Bid’ah is dearer to *Shaytaan* than sin, because one may repent from sin but not from bid’ah.”¹⁵³

4. Preventing people from obeying Allah:

He is not content simply in calling people to kufr, sin and disobedience; he also prevents them from doing good. He does not leave any of the ways of goodness that a slave of Allah could follow but he lies in wait on the path and blocks it. “[Iblees] said, ‘Because You have sent me astray, surely, I will sit in wait against them [human beings] on Your Straight Path. Then I will come to them from before them and behind them, and from their right and from their left, and You will not find most of them to be grateful [i.e. they will not be dutiful to You]’” (Quran 7: 16-17).

5. Corrupting acts of worship:

If *Shaytaan* is not able to prevent people from obeying Allah, then he strives to corrupt their acts of worship and obedience so that he can deprive them of the rewards. For example, the Sahaabi’ Uthmaan ibn Abi'l-'Aas came to the Prophet (peace be upon him) and said, “Shaytaan comes between me and my prayer and recitation of Quran, and he confuses me.” The Messenger of Allah (peace be upon him) said, “That is a devil called Zhinzab. If you notice that, then seek refuge in Allah from him and spit dry spit to your left three times.” (Uthmaan ibn Abi'l-'Aas) said, “I did that, and Allah took him away from me.”¹⁵⁴

Shaytaan encourages people to walk in front of a person who is praying:

It is narrated that Abu Saalih As-Sammaan said that he saw Abu Sa’eed At-Khudri on one Friday praying towards something that screened him from the people. A young man from Bani Abi Mu’eet wanted to pass directly in front of him, and Abu Sa’eed pushed him in the chest. The young man looked but he did not find a way to walk past except directly in front of Abu Sa’eed, so he tried again, and Abu Sa’eed pushed him harder than before. He swore at Abu Sa’eed. Marwaan came in and (the young man) complained about the treatment he had received from Abu Sa’eed. Abu Sa’eed entered where Marwaan was after him (the man), and Marwaan said, “What is going on between your brother and your brother’s son, O Abu Sa’eed?” He said, “I heard the Messenger of Allah (peace be upon him) say,

¹⁵² *Saheeh Sunan At-Tirmidhi*, 2.230, no. 1753.

¹⁵³ *Gharaa'ib wa 'Ajaa'ib Al-Jinn*, by Al-Shibli, p. 206.

¹⁵⁴ *Muslim* 4/1728, no. 2203.

If anyone of you prays toward something that screens him from the people and someone wants to pass directly in front of him, let him push him back. If he insists [on passing in front of you], then fight him for he is nothing but a devil.”¹⁵⁵

Every act of disobedience toward Allah constitutes obedience to *Shaytaan*:

Allah (may He be glorified and exalted) says: “*They [all those who worship others than Allah] invoke nothing but female deities besides Him [Allah], and they invoke nothing but Shaytaan, a persistent rebel! Allah cursed him. And he [Shaytaan] said, I will take an appointed portion of Your slaves”* (Quran 4: 117-118).

Conclusion: What we may note here is that *Shaytaan* enjoins and encourages all kinds of evil. He also forbids all kinds of good and tries to scare people away from doing them, so that they will do evil and ignore good. Allah (may He be glorified and exalted) says: “*Shaytaan threatens you with poverty and orders you to commit fahsaa [evil deeds, illegal sexual intercourse, sins]; whereas Allah promises you forgiveness from Himself and bounty”* (Quran 2: 268). *Shaytaan* threatens them with poverty and says, “If you spread wealth and charity, you will become poor.” Moreover, the *fahshaa*’ which he enjoins upon us includes every evil immoral act, such as miserliness and *zinaa* (fornication or adultery).

6. Mental and physical harm:

Just as the *Shaytaan* seeks to misguide man with *kufir* and sins, he aims to harm the Muslim, physically and mentally.

Bad dreams are from *Shaytaan*:

Shaytaan has the ability to make a person see dreams which disturb him and cause him distress, with the aim of causing him grief and pain. According to a report narrated from ‘Awf ibn Maalik, “Dreams are of three types. Some of them are frightening dreams from *Shaytaan* to cause grief to the children of Adam.”¹⁵⁶

In *Saheeh Al-Bukhari* it is narrated from Abu Sa’eed Al-Khudri that he heard the Messenger of Allah (peace be upon him) say, “If anyone of you has a dream that he likes, it is from Allah, so let him praise Allah for it and tell others about it. If he has a dream which he dislikes, it is from *Shaytaan*, so let him seek refuge in Allah from its evil and not mention it to anyone, for it will not harm him.”¹⁵⁷

Burning houses with fire:

This is done by means of some animals which are motivated by *Shaytaan*. In *Sunan Abi Dawood* it is narrated with a *sabeeh isnaad* (authentic chain of narrators) that the Messenger of Allah (peace be upon him) said, “When you go to sleep, extinguish

¹⁵⁵Al-Bukhari, 1/582, no. 509.

¹⁵⁶Narrated by Ibn Maajah. 1/340, no 3154-3155

¹⁵⁷Al-Bukhari, 12/369, no. 6985.

your lamps, for the *Shaytaan* shows creatures such as this (the mouse) these things (lamps) in order to burn you.”¹⁵⁸

Shaytaan disturbs people at the point of death:

The Messenger (peace be upon him) used to seek refuge with Allah from that by saying, “*Allahumma inni a’oodhu bika min at-taraddi wa’l-hadam wal-gharaq wa ‘l-hareeq, wa a’oodhu bika an yatakhabbatani Ash-Shaytaan ‘inda al-mawt, wa a’oodu bika an amoont fi sabeelika mudbiran, wa a’oodhu bika an amoont ladeeghan* (O Allah I seek refuge with You from falling from a high place, from being crushed by a falling wall, from drowning and from being burned to death. I seek refuge with You from being disturbed by *Shaytaan* at the point of death. I seek refuge with You from dying in Jihad whilst fleeing from the battlefield, and I seek refuge with You from dying from a scorpion sting or snake bite).”¹⁵⁹

He disturbs the new born baby:

In *Saheeh Muslim* it is narrated from Abu Hurayrah that the Messenger of Allah (peace be upon him) said, “Every baby is touched by *Shaytaan* on the day his mother gives birth to him—except for Maryam and her son.”¹⁶⁰

The reason why Maryam and her son were protected from *Shaytaan* was because Allah answered the supplication of Maryam’s mother when she gave birth to her: “...And I seek refuge with You [Allah] for her and her offspring from *Shaytaan*, the outcast” (*Quran 3: 36*).

The plague comes from the jinn:

The Messenger (peace be upon him) told us that his ummah “would be destroyed by stabbing and the plague, which is the stinging of your enemies among the jinn. And in each, there is martyrdom.”¹⁶¹

Some other diseases:

The Prophet (peace be upon him) said to a woman who was suffering *istabaadah* (irregular non-menstrual bleeding), Hamnah bint Jash, “This is one of the kicks of *Shaytaan*.¹⁶²

They share the food, drink and dwellings of the children of Adam:

This happens if a person goes against the guidance of Allah (concerning remembering Him; *dhikr*). But if he adheres to the guidance of Allah and is not negligent in remembering Allah, then *Shaytaan* cannot find any way to reach our wealth and homes. *Shaytaan* does not help himself to food unless someone eats from the food without mentioning the name of Allah. If the person mentions the

¹⁵⁸ *Saheeh Sunan Abi Dawood*, 3/985, no. 4369.

¹⁵⁹ *Saheeh Sunan An-Nasaa’i*, 3/1123, no. 5104.

¹⁶⁰ *Muslim*, 4/1838, no. 2366.

¹⁶¹ See *Irvaa’ Al-Ghaleel*, 6/70.

¹⁶² *Saheeh Sunan Abi Dawood*, 1/65, no. 267; *Saheeh Sunan An-Nasaa’i*, 1/40, no. 110. This version is from An-Nasaa’i.

name of Allah, the food becomes forbidden to *Shaytaan*. Muslim narrated in his *Saheeh* that Hudhayfah said, “If we attended a meal with the Prophet (peace be upon him), we would not stretch out our hands (to eat) until the Messenger of Allah (peace be upon him) had started and stretched forth his hand. One day we were having our meal with him and a young girl came, as if she was being pushed. She went to stretch forth her hand to the food, but the Messenger of Allah (peace be upon him) grabbed her hand. He said, ‘*Shaytaan* helps himself to food if the name of Allah is not mentioned over it. He brought this girl so he could find a way to eat the food through his actions, but I grabbed his hand. By the One in whose hand is my soul, his hand is in mine along with her hand.’”¹⁶³

Shaytaan drinks with a person if he drinks standing up. It is narrated from Abu Hurayrah that the Prophet (peace be upon him) saw a man drinking standing up. He said to him, “Vomit it back out.” The man asked, “Why?” He said, “Would you like it if a cat drank with you?” He said, “No.” He said, “Someone worse than that was drinking with you—*Shaytaan*.”¹⁶⁴

The touch of *Shaytaan* (demonic possession):

Al-Bukhari narrated that the Prophet (peace be upon him) said, “*Shaytaan* flows through man’s veins like blood.”¹⁶⁵

‘Abd-Allah ibn Al-Imaam Ahmad Hanbal said that he said to my father, “Some people say that the jinn does not enter the body of the possessed.” He replied, “O my son, they are lying, and the jinn speaks through the mouth of that person.”

Leading the Battle in the Ongoing Conflict Between the World of the Devils and the World of Mankind:

Iblees is the one who keeps planning and leading the battle against mankind. He sends out troops and raiding parties in all directions. Imaam Muslim narrated in his *Saheeh* from Jaabir that the Prophet (peace be upon him) said, “*Iblees* sets up his throne on the water, then he sends out his raiding parties. The closest to him of these troops are the ones who cause most tribulation. One of them comes and says, ‘I have done such-and-such.’ He [*Shaytaan*] says, ‘You have not done much.’ Then another one comes and says, ‘I never left him alone until I created trouble and caused division between him and his wife.’ Then he comes close to him and says. ‘How good you are.’”¹⁶⁶ *Shaytaan* is persistent in doing the evil that he has vowed to do; he never gives up or gets tired. In a hadith it says that *Shaytaan* said, talking to Allah, “By Your Glory and Majesty, I will never cease to misguide Your slaves so long as their souls remain in their bodies.” The Lord said, “By My Glory

¹⁶³Muslim, 3/1597, no. 217.

¹⁶⁴*Silsilat Al-Ahaadeeth As-Saheehah*, part 1, hadith no. 175.

¹⁶⁵Al-Bukhari, 6/336, no. 3281.

¹⁶⁶Muslim, 4/2167, no. 2814.

and Majesty, I will continue to forgive them so long as they seek My forgiveness.”¹⁶⁷ This is narrated by Ahmad and Al-Haakim with a *hasan isnaad*.¹⁶⁸

Every person has a *qareen* (jinn-companion):

Muslim narrated that ‘Abd-Allah ibn Mas’ood mentioned he heard the Prophet say, “There is no one among you but there has been appointed for him a *qareen* (companion) from the jinn and a *qareen* (companion) from among the angels.” They asked, “You too, O Messenger of Allah?” He replied, “Me too, but Allah helped me against him and he has become a Muslim, and he does not tell me to do anything but good.”¹⁶⁸

In the Quran it says: “And whoever turns away blindly from remembrance of the Most Gracious [Allah], we appoint for him Shaytaan to be a *qareen* to him” (Quran 43: 36). And in another aayah: “And we have assigned for them [devils] intimate companions [in this world] who have made fair-seeming to them what was before them [evil deeds which they were doing in the present worldly life] and what was behind them [denial of the reckoning in Hereafter]” (Quran 41: 25).

Shaytaan has followers among mankind who take him as their supporter and friend. How terrible it is for a rational man to take his enemy as his friend:

“Will you then take him [Shaytaan] and his offspring as protectors and helpers rather than Me while they are enemies to you? How evil is the exchange the zaalimoon [polytheists and wrongdoers etc.] make” (Quran 18: 50). Those friends *Shaytaan* takes are taken by him as a means and as troops through whom he implements his plans and achieves his goals.

***Shaytaan’s* betrayal and abandonment of his friends:**

Many take *Shaytaan* as their friend and supporter, but he betrays them and leads them to their doom and destruction. He rejoices in their misfortune, and he laughs at them: “I [Shaytaan] deny your former act in associating me [Satan] as a partner with Allah [by obeying me in the life of the world]” (Quran 14: 22). So he will lead them to the worst place and then disown them completely.

The Means Used by *Shaytaan* to Misguide:

He does not come to the people and say, “Leave those good things and do bad things so that you will be doomed in this world and the Hereafter.” If he did that, no one would obey him. Rather, he uses many ways and means to deceive the slaves of Allah.

Making falsehood appear attractive:

This is the way *Shaytaan* used and is still using to misguide people. He makes falsehood appear in the guise of truth and truth in the guise of falsehood.

¹⁶⁷ *Saheeh Al-Jaami’ As-Sagheer*, 2/72.

¹⁶⁸ Muslim, 4/2168, no. 2814.

“[Iblees] said, ‘O my Lord! Because You misled me, I shall indeed adorn the path of error for them [mankind] on the earth, and I shall mislead them all; Except Your chosen [guided] slaves among them” (Quran 15: 39-40).

In these ways *Shaytaan* deceived Adam when he made attractive to him the idea of eating from the tree from which Allah had forbidden him to eat. He kept claiming that this was the tree of eternal life and that eating from it would make him live forever in Paradise or would make him one of the angels. This continued until Adam obeyed him and was subsequently expelled from Paradise.

Look at the friends and supporters of *Shaytaan*, how they use the same means to mislead people: those who adhere to and promote communism and socialism claim that these are the only ways which will rid mankind of confusion, anxiety, ruin and hunger; those who advocate that women should come out clothed but naked in the name of freedom as well as those who encourage foolish acts which stamp on people's honour and morals and violates sacred limits in the name of art; the poisonous ideas which promote depositing money in interest-based banks in order to profit in the name of development and high profits; and those who claim that adhering to religion constitutes backwardness and stagnation and also describe those who call people to Islam as being crazy or agents of the East or West, etc. All of these are an extension of the ways and means in which the *Shaytaan* deceived Adam from time immemorial. These are ways of making falsehood appear attractive and making the truth appear abhorrent and off-putting to people:

“By Allah, We indeed sent [Messengers] to the nations before you [O Muhammad], but Shaytaan made their deeds fair seeming to them [the nations]” (Quran 16: 63).

This tactic, by Allah, is a dangerous path; if falsehood is made to appear attractive to a person, he will pursue it with all his strength to achieve that which he thinks is right, even if it will lead him to his doom:

“Say [O Muhammad], ‘Shall we tell you the greatest losers in respect of [their] deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds’” (Quran 18: 103-104).

Calling forbidden things by attractive names:

This is one of the ways in which *Shaytaan* deceives, just as he called the forbidden tree the eternal tree of life so as to make it attractive to Adam. “Then *Shaytaan* whispered to him, saying, ‘O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?’” (Quran 20: 120).

Ibn Al-Qayyim said, “From him his followers learned the method of calling *haram* things by names which people find attractive. So they called wine the mother of joy, and they called intoxicants morsels of delight, and they called *ribaa* (usury) business dealings, and they called taxes the rights of the authorities, and so on...”

Today they call *ribaa* by the name interest, and they call dancing, singing, acting and making statue by the name art!

Preventing people from doing good deeds and making them procrastinate and be lazy:

He has ways and means of doing this. In his *Saheeh*, Al-Bukhari narrated that Abu Hurayrah heard the Messenger of Allah (peace be upon him) said, “*Shaytaan* ties three knots on the back of the head of any one of you while he sleeps, and he strikes the location of each knot saying, ‘You have a long night ahead of you, so sleep.’ If he remembers Allah when he wakes up, one knot is loosened. If he performs *wudoo*, another knot is loosened. If he prays, the last knot is loosened. Then he starts his day feeling energetic and of good cheer; otherwise he starts his day in a bad mood and feeling lazy.”¹⁶⁹ In Bukhari and Muslim it says, “When one of you wakes up from sleep and does *wudoo* (ablution), then let him rinse his nose three times, for *Shaytaan* spends the night on his nose.”¹⁷⁰

In *Saheeh Al-Bukhari* it says that someone mentioned, in the presence of the Messenger of Allah (peace be upon him), a man who slept a whole night until morning. He said, “That is a man in whose ear *Shaytaan* has urinated.”¹⁷¹

The reason for every shortcoming or inclination towards evil is the belief and hope that there is plenty of time left. This is because man keeps thinking of giving up evil and turning toward good, but this belief that there is plenty of time makes him procrastinate. No doubt whoever thinks that he has a whole day ahead of him will take his time to do anything, and whoever has the hope that he will still be alive in the morning will do very little during the night. On the otherhand, the one who thinks that death is imminent will strive hard.

Promises and wishes:

Shaytaan gives people false promises and uses honeyed phrases to keep them busy with futile wishes to misguide them: “*He [Shaytaan] makes promises to them and arouses false desires in them; and Shaytaan promises are nothing but deceptions*” (*Quran 4: 120*).

When the *kuffaar* fight the believers, he promises them victory, power, glory and domination, but then he forsakes them and runs away from them. “*And [remember] when Shaytaan made their [evil] deeds seem fair to them, and he said, No one of mankind can overcome you this day [the day of Badr] and verily, I am your neighbor [for each and every help].’ But when the two forces came in sight of each other, he ran away, saying, ‘Verily, I have nothing to do with you’*” (*Quran 8: 48*)

He promises the rich *kuffaar* abundant wealth in the Hereafter, so that they say: “*But if I am brought back to my Lord [on the Day of Resurrection], I surely shall find better than this when I return to Him*” (*Quran 18: 36*). But Allah will destroy his wealth in this world, and he will realise that he was deceived and betrayed.

¹⁶⁹Al-Bukhari, 3/28, no. 1144.

¹⁷⁰Al-Bukhari, 6/339, no. 2295. Muslim, 1/213, no. 238.

¹⁷¹Al-Bukhari, 3/28, no. 1144.

Appearing to be sincere towards man:

Shaytaan calls man to sin, but he claims to be sincerely advising him and wishing him well. He swore to our father (Adam) that he was being sincere towards him: “*And he [Shaytaan] swore by Allah to them both [saying], ‘Verily, I am one of the sincere well-wishers for you both’*” (*Quran 7: 21*).

Gradually misleading people:

Whenever *Shaytaan* gets the believer used to some sin, he leads him on to another, greater sin, until this leads him to commit the greatest sin, thus causing his doom. This is the way of Allah with His slaves: when they turn away, He gives *Shaytaan* power over them and turns their hearts away: “*So when they turned away [from the path of Allah], Allah turned their hearts away [from the right path]*” (*Quran 61: 5*).

Causing people to forget what is in their best interests:

One example is what he did to Adam, when he kept whispering to him until he forgot what his Lord had commanded him to do: “*And indeed We made a covenant with Adam before, but he forgot and We found on his part no firm will*” (*Quran 20: 115*). And the companion of Moosa said to Moosa: “*I indeed forgot the fish; none but Shaytaan made me forget to remember it*” (*Quran 18: 63*). If *Shaytaan* gains complete control over a person, he makes him forget Allah altogether: “*Shaytaan has overpowered them. So he has made them forget the remembrance of Allah. They are Shaytaan’s party. Surely, Shaytaan’s party, they will be the losers!*” (*Quran 58: 19*).

The way to be alert is to mention the name of Allah, because this expels the *Shaytaan*. “*And remember your Lord when you forget*” (*Quran 18: 24*).

Making the believers afraid of his (*Shaytaan’s*) allies:

One of his ways is to make the believers afraid of his troops and allies so that they do not strive against them or do not enjoin what is good or forbid what is evil. Allah (may He be glorified and exalted) says:

“*It is only Shaytaan that suggests to you the fear of his awliyaa’ [supporters and friends (polytheists, disbelievers)], so fear them not but fear Me, if you are [true] believers*” (*Quran 3: 175*).

Instilling doubt:

Another of *Shaytaan’s* methods of leading people astray is to shake their belief by means of the doubts that he instills. The Messenger (peace be upon him) warned us against some of the doubts that he tries to instill. According to a hadith narrated by Al-Bukhari and Muslim from Abu Hurayrah, the Messenger of Allah (peace be upon him) said, “*Shaytaan* comes to one of you and says, ‘Who created such-and-such, and who created such-and-such?’ [This continues] until he says, ‘Who created your Lord?’ If that happens, then seek refuge in Allah and stop these thoughts.”¹⁷²

¹⁷²Al-Bukhari, 6/336, no. 3277. Muslim, 1/120, no. 134.

Alcohol, gambling, *ansaab* and *azlaam*:

Allah (may He be glorified and exalted) says: “*O you who believe! Khamr [all kinds of alcoholic drinks], and gambling, and al-ansaab [stone altars used for sacrifices to idols, etc.], and al-azlaam [arrows for seeking luck or decision] are an abomination of Shaytaan’s handiwork. So avoid [strictly all] that [abomination] in order that you may be successful. Shaytaan wants only to excite enmity and hatred between you with khamr [alcoholic drinks] and gambling, and hinder you from the remembrance of Allah and from as-salaah [prayer]. So, will you not then abstain?*” (Quran 5: 90-91).

Alcohol (*khamr*) refers to every kind of intoxicant. One of the *Sahaaba* came to lead the people in prayer when he was drunk (before Allah forbade alcohol), and he said in his recitation, “Say, ‘O *Al-Kaafiroon* (disbelievers)! I worship that which you worship.’” (He had misquoted *Surah Al-Kaafiroon*). Then Allah revealed the words: “*O you who believe! Do not approach as-salaah [the prayer] when you are in a drunken state until you know [the meaning] of what you utter*” (Quran 4: 4).

Gambling is a serious disease which is difficult to treat if a person becomes addicted to it. It is the means of wasting time and money. Gambling generates hatred and motivates people to do *haram* things.

Shaytaan calls people to set up *ansaab* (stone altars) so that other gods may then be taken and worshipped instead of Allah. The devils stay close to these idols and sometimes speak to their worshippers. They show them some things which make them trust them, so that they come to seek their help and ask them to fulfill their needs.

Grave worship is still widespread among Muslims, who offer *du'aas* (supplications) and sacrifices to them...And there is a new *bid'ah* which is widespread nowadays which makes *Shaytaan* laugh at mankind—the *nasab* known as ‘the tomb of the unknown soldier’. They claim that this tomb is a symbol representing all the soldiers who fought, and they honour it with gifts, flowers and veneration. Every time a leader visits a country in which there is such a tomb, he comes to this *nasab* and places an offering on it. All of this is idol worship, which is the handiwork of *Shaytaan*.

Seeking a decision by means of *azlaam*:

Matters of the future are things which are known only to Allah. Hence the Messenger of Allah (peace be upon him) commanded us to pray *istikhaarah* when we want to travel, marry, etc., asking Allah to choose the best course for us. The Prophet (peace be upon him) banned seeking decisions by means of *azlaam*. This is because arrows cannot know where good can be found or even what good is, so consulting them is a sign of irrational thinking and ignorance.

***Sihr* (sorcery, witchcraft):**

Another means by which *Shaytaan* misleads the children of Adam is *sibr*; they teach them this craft which causes harm and brings no benefits. This knowledge may be a means of separating a man from his wife, and separating spouses is regarded by

Shaytaan as one of the greatest things that his troops can achieve. Allah (may He be glorified and exalted) says: “*Sulaymaan did not disbelieve, but the Shayaateen [devils] disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haaroot and Maaroot. But neither of these two [angels] taught anyone [such things] till they had said, ‘We are a trial, so do not disbelieve [by learning this magic from us].’ And from these [angels] people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it [magic] would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew”* (Quran 2: 102).

How the Jews practiced sihr against the Messenger (peace be upon him):

Al-Bukhari narrated ‘Aa’ishah (may Allah be pleased with her) saying that a man from among Bani Zurayq, whose name was Labeed ibn Al-A’sam, cast a spell on the Messenger of Allah (peace be upon him) which made him think he had done something when he had not done it. She (may Allah be pleased with her) explained that this lasted until one day, or one night, when he was with her. [On that night] he prayed, and then he said, “O Aa’ishah, do you know that Allah has answered me concerning the matter I asked Him about? Two men came to me; one of them sat near my head and the other sat near my feet. One of them said to the other, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Labeed bin Al-A’sam.’ The first one asked, ‘What did he use?’ The other replied, ‘A comb and the hair stuck to it, and a skin of the pollen of a male date palm tree.’ The first one asked, ‘Where is it?’ The other replied, ‘It is in the well of Dharwaan’” Aa’ishah narrated that the Prophet (peace be upon him) then went to that well with a group of his Companions, and when he returned he said, “O ‘Aa’ishah, the water of that well looked like the infusion of henna leaves and its date-palm trees looked like the heads of devils.” Aa’ishah said, “O Messenger of Allah, why did you not undo it?” He said, “Allah has cured me from it and I dislike that evil should spread among my people.” Aa’ishah added that he commanded that (those things) should be buried.¹⁷³

It cannot be said that the magic which affected the Prophet (peace be upon him) led to any confusion in the Message, because the effects of the magic did not go beyond his physical outward body; they did not reach his heart and mind. Allah (may He be glorified and exalted) says: “*Verily, it is We Who have sent down the dhikr [i.e. the Quran] and surely, We will guard it*” (Quran 15: 9).

Man’s weakness:

Man has many weak points, which are in fact diseases. *Shaytaan* exacerbates these diseases in the hearts of man. Indeed, they are how *Shaytaan* enters into man’s soul. Among these diseases are: weakness, despair, hopelessness, recklessness, inappropriate joy, self-admiration, pride, wrongdoing, oppression, denial,

¹⁷³Al-Bukhari, 10/221, no. 5763.

ingratitude, haste, negligence, foolishness, miserliness, stinginess, covetousness, argumentativeness, doubt, suspicion, ignorance, carelessness, going to extremes of hostility in cases of dispute, arrogance, false claims, panic, fear, withholding charity, rebellion, tyranny, overstepping the limits, love of wealth and being infatuated with this world.

Islam calls upon people to reform themselves from these diseases. This requires effort and patience to bear the difficulties on the way.

Women and love of this world:

The Messenger (peace be upon him) told us that he was not leaving behind any greater temptation for men than women. For this reason women are commanded to cover all of their bodies, apart from their face and hands, and men are commanded to lower their gaze. The Messenger (peace be upon him) forbade being alone with a (*non-mahram*) woman, and said that no man is ever alone with a *non-mahram* woman (in *khalwah*) but *Shaytaan* is the third. In *Sunan At-Tirmidhi* it is narrated with a *saheeh isnaad* that “A woman is ‘awrah, and when she goes out *Shaytaan* makes people look at her.”¹⁷⁴

Today we can see how great the *fitnah* is when women go out as the Prophet (peace be upon him) described them, clothed and yet naked. There are institutes in the East and West which employ armies of women and men to propagate immorality by means of TV and cinema, with promiscuous stories and movies which tell tales of immorality and promote lewdness. As for the love of this world, this is the chief of all evils which has led to bloodshed, violation of honour, seizure of wealth by force, and the severing of family ties... all for the sake of accumulating worldly gains and fighting over the transient vanities of this world.

Singing and music:

Singing and music are two of the means by which *Shaytaan* corrupts people’s hearts and destroys their souls. Ibn Al-Qayyim said, “Among the plots and traps of the enemy of Allah, with which he seeks to ensnare those whose share of knowledge, reasoning and religious commitment is minimal and to trap the ignorant and the followers of falsehood, is listening to the whistling and clapping of hands (*cf. al-Anfaal 8:35*) and singing accompanied by forbidden musical instruments. These close the people’s hearts to the Quran and make them devoted to immorality and sin. This is the ‘recitation’ of *Shaytaan*, an impenetrable barrier which blocks them from the Most Merciful.”

Bells are the musical instruments of *Shaytaan*:

The Messenger (peace be upon him) told us that “Bells are the musical instruments of *Shaytaan*.” This is narrated by Muslim in his *Saheeh* from Abu Hurayrah.¹⁷⁵ Hence he said that the angels “do not accompany any people with

¹⁷⁴*Saheeh Sunan At-Tirmidhi*, 1/343, no. 936.

¹⁷⁵Muslim, 3/1672, no. 2114.

whom there is a dog or a bell.” This is also narrated by Muslim in his *Saheeh* from Abu Hurayrah.¹⁷⁶

Negligence of the Muslims in doing what they are commanded to do:

If a Muslim adheres to his Islam, *Shaytaan* can find no way to lead him astray. But if he is negligent and lazy, then *Shaytaan* finds an opportunity to mislead him: “*O you who believe! Enter perfectly in Islam and do not follow the footsteps of Shaytaan. Verily, he is to you a plain enemy*” (*Quran 2: 208*).

How *Shaytaan* Makes His Whispers Reach the Heart of Man

***Waswasah* (insinuating whispers):**

He is able to reach a man’s heart and mind in a way which we do not know or understand. The nature with which he is created enables him to do that. This is what is called *waswasah*. Allah has told us of that: “*From the evil of the whisperer [devil who whispers evil in the hearts of men] who withdraws [from his whispering in one’s heart after one remembers Allah]; Who whispers in the breasts of mankind*” (*Quran 114: 4-5*). Ibn Katheer said in his commentary, “the whisperer who whispers and withdraws” is *Shaytaan*, who sits on the heart of the son of Adam and when man remembers Allah, he withdraws.

“Men of the unseen” (*rijaal al-ghayb*):

The commentator on *At-Tahaawiyah* mentioned that “among devils are those which people call ‘men of the unseen’; some people speak to them and they do extraordinary feats by which they claim to be friends of Allah (*aviliyaa’* or saints). Some of them help the *mushrikeen* against the Muslims, because the Muslims have disobeyed (Allah).”

Then he explained the true nature of these men and their followers. “The truth is that these people are among the followers of the devils, and that the ‘men of the unseen’ are the jinn. However, they are called ‘men’, just as Allah (may He be glorified and exalted) says: “*And verily, there were men among mankind who took shelter with some men among the jinn, but they [the jinn] increased them [mankind] in sin and transgression*” (*Quran 72: 6*).

Summoning the spirits of the dead:

In recent times the talk of summoning the spirits of the dead has become widespread. Moreover, many people among those who are regarded as intelligent and knowledgeable have believed in this lie. Tricking and duping people in this manner is an ancient and well-known method by means of which the devils among mankind lead the slaves of Allah astray, seeking status among the people as well as demanding their money. Ibn Taymiyah¹⁷⁷ spoke of a group in his day which was called Al-Bataa’ihiyyah. They claimed to have knowledge of the unseen and to be able to tell fortunes, and that they could show people the “men of the

¹⁷⁶Muslim, 3/1672, no. 2113.

¹⁷⁷*Majmoo’ Al-Fataawa*, 11/485.

unseen”. Then Ibn Taymiyah exposed some of their tricks. They used to send women to people’s houses to find out some of the private affairs of the occupants. After that they would tell the head of the household what they had found out, claiming that these were matters of which they had exclusive knowledge.

Summoning the spirits of the dead is an ancient habit:

This habit is nothing new; it is an ancient habit that people claim is possible. The books of some trustworthy scholars recorded that some people used to claim that the souls of the dead came back to life after they had died. Ibn Taymiyah said, “Some of them (i.e. the people who interact with the devils, such as the *kuffaar*, *mushrikeen*, sorcerers, etc.) believe that when one of them dies, he comes back after death to speak to them, pay off his debts, return what was entrusted to him, and give some advice to them. He comes to them in the same form as when he was alive. But in reality, this is a devil appearing in that form so that they think it is the deceased.”¹⁷⁸

The Islamic ruling on summoning the spirits:

What is the Islamic view on summoning the spirits of the dead? Is it possible? Pondering the meaning of the texts on this matter leads one to rule that such a claim is definitely impossible. Allah has told us that the souls are in a realm of the unseen which we have no way of reaching: “*And they ask you [O Muhammad] concerning [the spirit]. Say, ‘The rooh [spirit] is one of the things, the knowledge of which is only with my Lord. And of knowledge, you [mankind] have been given little’*” (Quran 17: 85).

Allah has told us that He takes away people’s souls and that He keeps their souls when they die: “*It is Allah Who takes away the souls at the time of their death and those that die not during their sleep. He keeps those [souls] for which He has ordained death and sends the rest for a term appointed*” (Quran 39: 42). Because the souls are kept with their Lord, He has appointed strong skilled guardians over them. Clearly, they cannot escape from them or run away from them to come to these people who play with people’s minds.

The Messenger (peace be upon him) stated, “The souls of the martyrs are in the bodies of green birds which have (nests in) chandeliers hanging from the Throne. They wander about in Paradise wherever they wish, then they come back to those chandeliers.” This is narrated by Muslim in his *Sabeeh*.¹⁷⁹

Those who call themselves spiritualists and claim to be able to summon spirits and heal the sick by these means are liars. These spirits are no more than devils.

Fortune-tellers and soothsayers:

Thus we may know how wrong the common people are in their belief that some people such as fortune-tellers and soothsayers have knowledge of the unseen. You

¹⁷⁸Jaami’ Al-Rasaa’il, p. 194-195.

¹⁷⁹Mishkaat Al-Masaabeeh, 2/351, no. 3804.

see them going to such soothsayers and asking them about things that have happened to them, such as thefts and other crimes, and things that have not happened to them but which may happen to them and their children. Both the one who asks and the one whom they ask are doomed. The knowledge of the unseen belongs only to Allah, and Allah does not show any of that except to those whom He wills among His Messengers: *“He alone is the All-Knower of the Ghayb [Unseen], and He reveals His Ghayb [Unseen] to none; Except to His Messenger [from mankind] whom He has chosen, and then He makes a band of watching guards [angels] march before him and behind him; [He (Allah) protects the Messengers], till He sees that they have conveyed the Messages of their Lord. And He [Allah] surrounds all that which is with them, and He keeps count of all things [i.e. He knows the exact number of everything]”* (Quran 72: 26-28).

The commentator on *Al-'Aqeedah At-Tahaawiyah* said, “Astrologers are included in the word fortune-tellers, according to some of the scholars. And according to some of them, both are the same.”

The duty of the ummah concerning these people:

What the astrologers, fortune-tellers and magicians promote is great misguidance and evil which is not to be taken lightly. Those to whom Allah has given His religion and taught His Book and the Sunnah of His Messenger have to denounce this misguidance by speaking out against this falsehood using evidence and proof. Allah condemned the Children of Israel because they did not denounce evil acts performed among them: *“They used to not forbid one another from al-munkar [wrongs, evildoings, sins, polytheism, disbelief] which they committed. Vile indeed was what they used to do”* (Quran 5: 79).

The jinn and UFO's:

There is a great deal of talk nowadays about UFOs. Hardly a week goes by without us hearing about a person or a number of people having seen a UFO hovering in the air or settling on the ground. They also said they have seen extra-terrestrial creatures emerging from it. There are even claims that some of these creatures have asked people to go with them into the craft, where they carried out tests on them.

The American press claims nearly half a million Americans have seen these UFOs, and some of them were able to make direct contact with them. The US space agency spent a million dollars in 1979 [after the release of the film *Close Encounters of the Third Kind*, by Stephen Spielberg, which was first shown in the Whitehouse to the President] for a secret research project named SETI (Search for Extra-Terrestrial Intelligence). The idea of the project was to launch special equipment to search for radio messages sent from other planets. Hence, we can clearly see the favour Allah has shown us by telling us of the reality of such matters, especially when we see the confusion of those who do not know what we know.

We can therefore save our energy, money and scientific research to focus on something useful.¹⁸⁰

Some may wonder what the reason is for the appearance of UFOs these days. The answer is that the jinn play different tricks at different times, so they mislead mankind in a manner which attracts their attention and makes them curious.¹⁸¹

THE BELIEVERS WEAPONS IN THE WAR AGAINST SHAYTAAN

Being Watchful and Cautious:

The evil and crafty enemy is keen to lead the children of Adam astray. We know his aims and his methods of misguidance. The more we know about this enemy and his aims and means and the ways in which he misleads us, the more we can save ourselves from him.

Adhering to the Quran and Sunnah:

The greatest means of protecting oneself against *Shaytaan* is adherence to the Quran and Sunnah by knowing them and by following them. The Quran and Sunnah brought the Straight Path, and *Shaytaan* strives to divert us from this path. Allah (may He be glorified and exalted) says: “*And verily, this is My Straight Path, so follow it, and follow not [other] paths for they will separate you away from His Path. This he has ordained for you that you may become al-muttaqoon [the pious]*” (Quran 6: 153).

Adhering to the Quran and Sunnah in word and deed expels *Shaytaan* and annoys him immensely. Muslim narrated in his *Saheeh* that Abu Hurayrah reported that the Messenger of Allah (peace be upon him) said, “When the son of Adam recites the *aayah* where prostration is required and he prostrates, *Shaytaan* withdraws weeping and says, ‘Woe is me, the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so Hell is my fate.’”¹⁸²

Turning to Allah and seeking His protection:

The best way of seeking protection from *Shaytaan* and his troops is to turn to Allah and seek His protection, and to seek refuge with Him from *Shaytaan* because He is able to grant that. If Allah takes His slave under His protection, *Shaytaan* has no means of reaching him. Allah (may He be glorified and exalted) says: “*Show forgiveness, enjoin what is good, and turn away from the foolish [i.e. don't punish them]. And if an evil whisper comes to you from Shaytaan, seek refuge with Allah. Verily, He is All-Hearing, All-Knowing*” (Quran 7: 199-200).

The Messenger often used to seek refuge with his Lord from *Shaytaan* in various ways, such as when he said after the opening *du'aa'* of the prayer: “*A'oodhu Billah is-Samee' Al-'Aleem min Ash-Shaytaan ir-rajeem, min hamzibi wa nafkhibi wa nafthibi* (I

¹⁸⁰Editors note: *Summarisation of the authors words.*

¹⁸¹Editors note: *Summarisation of the authors words.*

¹⁸²Muslim, 1/87, hadith no. 81.

seek refuge with Allah, the All-Hearing, the All-Knowing, from the accused *Shaytaan*, from his madness, his arrogance and his poetry).” This is narrated by the authors of the four books of *Sunan* and by others from Abu Sa’eed.¹⁸³

When to seek refuge with Allah

(i) Entering the washroom (toilet):

When the Prophet (peace be upon him) entered the washroom, he would seek refuge with Allah from the devils, both male and female. It is narrated in *Saheehayn* (Al-Bukhari and Muslim) that Anas ibn Maalik said, “When the Prophet (peace be upon him) entered the washroom, he would say, ‘*Allahumma inni a’oodhu bika min al’khubthi wa’l-khabaa’ith* (O Allah, I seek refuge with you from male and female devils).”¹⁸⁴

(ii) Seeking refuge at times of anger:

It is narrated that Sulaymaan ibn Surad said that two men disputed in the presence of the Prophet (peace be upon him) when they (some Companions) were sitting with him. One of them was cursing the other out of anger, and his face was turning red. The Prophet (peace be upon him) said, “I know a word which, if he were to say it, what he is feeling would go away, ‘*A’oodhu Billaahi min Ash-Shaytaan ir-rajeem* (I seek refuge with Allah from the accursed *Shaytaan*).” This is narrated by Al-Bukhari and Muslim.¹⁸⁵

(iii) When having intercourse:

The Prophet (peace be upon him) urged seeking refuge with Allah when a man has intercourse with his wife. It is narrated that Ibn ‘Abaas said that the Messenger of Allah (peace be upon him) said, “When any one of you wants intercourse with his wife, let him say, ‘*Bismillah. Allahumma jannibna Ash-Shaytaan wa jannib Ash-Shaytaan ma raqatnna* (In the name of Allah. O Allah, keep the *Shaytaan* away from us and keep the *Shaytaan* away from what You may bless us with).” Then if it is decreed that they should have a child as a result of that, *Shaytaan* will never be able to harm him” (Al-Bukhari and Muslim).¹⁸⁶

(iv) When going down into a valley or stopping to rest on a journey:

When a person goes down into a valley or stops to rest on a journey, he must seek refuge with Allah and not to do as the people of *Jaahiliyyah* used to do; they used to seek refuge with the jinn and devils by saying, “I seek refuge with the leader of the valley and from the fools among its people.” As a result of that, the jinn became arrogant and caused harm to the people, as Allah described in *Surah Al-Jinn*: “And verily, there were men among mankind who took shelter with the males among the jinn, but they [the jinn] increased them [mankind] in sin and transgression” (*Quran 72: 6*).

¹⁸³ *Saheeh hadith*. See the *isnaads* and the comments of Shaykh Naasir Ad-Deen Al-Albaani in *Irwaa’ Al-Ghaaleel*, 2/51, no. 341.

¹⁸⁴ Al-Bukhari, 1/242, no. 142; Muslim, 1/283, no. 375.

¹⁸⁵ *Mishkaat Al-Masaabeeh*, 1/743, no. 2418.

¹⁸⁶ *Mishkaat Al-Masaabeeh*, 1/743, no. 3416.

The Messenger (peace be upon him) taught us how to seek refuge with Allah when stopping to rest on a journey. It is narrated from Khawlah bint Hakeem that the Prophet (peace be upon him) said, “If any one of you stops to rest on a journey and he says, ‘*A’oodhu bi kalimaat Allah it-taammah min sharri ma khalqa* (I seek refuge in the perfect words of Allah from the evil of what He has created),’ then nothing in that place will harm him until he moves on from there.”¹⁸⁷

(v) When hearing the braying of a donkey:

The Messenger (peace be upon him) said, “If a donkey brays, then seek refuge with Allah from the accursed *Shaytaan*,” narrated by At-Tabaraani in *Al-Mu’jam Al-Kabeer* with a *sabih isnaad*.¹⁸⁸ The Messenger (peace be upon him) told us that when a donkey brays, it has seen a devil.¹⁸⁹

(vi) When reading the Quran:

Allah (may He be glorified and exalted) says: “*So when you want to recite the Quran, seek refuge with Allah from Shaytaan, the outcast. Verify, he has no power over those who believe and put their trust in only their Lord*” (*Quran 16: 98-99*).

Shaytaan sometimes causes the reader to make mistakes and be confused, and makes his heart and mind confused. If *Shaytaan* comes near to the one who is reciting, one of these things will happen to the reader. *Shaytaan* tries hard to mislead a person when he intends to do something good, so he comes down very hard on him at that point to stop him from performing the good act.¹⁹⁰

(vii) Placing ones children and family under the protection of Allah:

It is narrated that Ibn ‘Abbaas said, “The Messenger of Allah (peace be upon him) used to seek refuge with Allah for Al-Hasan and Al-Husayn, saying *Ueedhukumaa bi kalimaatillaah it-taammah min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah* (I commend you two to the protection of the perfect words of Allah from every devil and vermin and from every evil eye).” And he added, ‘Your father used to place Ismaa’el and Ishaaq under Allah’s protection by using these words.’” This is narrated by Al-Bukhari.

The best words with which to seek refuge with Allah are Al-Mi’wadhatayn:

The best words with which a person can seek refuge with Allah are *Surah Al-Falaq* and *Surah An-Naas*. The Messenger (peace be upon him) commanded ‘Abd-Allah ibn Khubayb to recite “*Qul Huwa Allahu Abad*” [Quran 112] and *Al-Mi’wadhatayn* three times in the evening and in the morning, and he said to him, “Allah will protect you from everything thereby.” According to another report he told him to recite *Al-Mi’wadhatayn* and then he said to him, “The people cannot seek refuge with Allah by means of anything better than them.”

¹⁸⁷ *Saheeh sunan ibn Maajah*, 2/272, no. 2857.

¹⁸⁸ See *Saheeh Al-Jaami’*, 1/286.

¹⁸⁹ Al-Bukhari and Muslim. See *Mishkaat Al-Masaabeeh*, 1/743, no. 2419.

¹⁹⁰ *Ighaathat Al-Lahfaan*, 1/109.

Why does Shaytaan not leave when a man seeks refuge with Allah from him?

Some people say we seek refuge with Allah, but despite that we still feel that *Shaytaan* is whispering to us, urging us to do evil, and distracting us in the prayer. The answer is that seeking refuge with Allah is like a sword in the hand of a warrior. If the hand is strong then the sword will be able to deal with the fatal blow of the enemy, otherwise the sword will not harm the enemy at all, even if it is made of burnished iron. Similarly, if seeking refuge is performed by one who is pious and fears Allah, it is like fire which burns *Shaytaan*. However, if it is performed by one who is confused and weak in faith, it will not have a strong impact on the enemy. A Muslim who wants to save himself from *Shaytaan* and his tricks has to work on strengthening his faith and also seek the protection of Allah his Lord and turn to Him, as there is no power and no strength except with Allah.

Keeping Oneself Busy with the Remembrance of Allah (*Dhikr*):

Remembering Allah is one of the greatest means by which a person may save himself from *Shaytaan*.

Ibn Al-Qayyim said, “The devils have control over a person, and they are his enemies. What do you think of a man whose enemies have control over him when they are filled with hatred towards him? They surround him on all sides, and each of them attacks him with whatever evil and harm he can. He has no way of making them disperse except by remembering Allah.”

Then he quoted the hadith of ‘Abdur-Rahmaan ibn Samurah, who said, “The Messenger of Allah (peace be upon him) came out to us one day. He stood before us and said, ‘Last night I saw something amazing. I saw a man among my ummah to whom the Angel of Death came to seize his soul, but his honouring of his parents came and kept the Angel of Death away from him.’

“I saw a man whose torment in the grave was about to come upon him, and his *woodu'* (ablution) came and saved him.

“I saw a man from among my ummah whom the angels of torment had seized, but his prayer came and saved him from them.

“I saw a man from among my ummah tormented by thirst. Every time he approached the Cistern he was pushed back, then his Ramadan fasting came and gave him to drink and quenched his thirst.

“I saw a man from among my ummah, and I saw the Prophets sitting in circles. Every time he approached the circle he was repulsed, then his doing *ghusl* to cleanse himself from *janaabah* came, took him by the hand and brought him to sit beside me.

“I saw a man from among my ummah in front of whom was darkness, to his right was darkness, to his left was darkness, above him was darkness and beneath him

was darkness. He was stumbling in the darkness, then his Hajj and ‘Umrah came and brought him out of that darkness.

“I saw a man from among my ummah trying to protect himself with his hands from the flames and sparks of the Fire, then his *sadaqah* (charity) came and formed a barrier between him and the Fire and shielded his head.

“I saw a man from among my ummah speaking to the believers, but they did not speak to him. Then his upholding of family ties came and said, ‘O Muslims, he used to uphold ties of kinship, so speak to him.’ So the believers spoke to him and shook hands with him and he with them.

“I saw a man from among my ummah whom the guards of Hell had seized, then his enjoining what was good and forbidding what was evil came and saved him from them and brought him to be with the angels of mercy.

“I saw a man from among my ummah kneeling down with a screen between him and Allah. Then his good manners and attitude came, took him by the hand and brought him before Allah.

“I saw a man from among my ummah whose record of deeds had come to him from his left. But his fear of Allah came, took his record and placed it in his right hand.

“I saw a man from among my ummah whose balance was light, but his children who had died in infancy came and made his balance heavy.

“I saw a man from among my ummah teetering on the edge of Hell, but his hope in Allah came and saved him from that, and he moved on.

“I saw a man from among my ummah who had been thrown into the Fire, then the tears that he had wept for Allah came and saved him from that.

“I saw a man from among my ummah standing on the *Siraat* (bridge over Hell), trembling like a leaf in a violent wind. Then his positive thinking of Allah came, made him steady and enabled him to cross.

“I saw a man from among my ummah crawling across the *Siraat*, sometimes on his stomach and sometimes on all fours, clinging on to it. Then his sending blessings upon me came, made him stand on his feet, and saved him.

“I saw a man from among my ummah who had reached the gates of Paradise, but the gates were locked and he was shut out. Then his testimony that there is no god except Allah came, opened the gates for him, and admitted him to Paradise.”

This was narrated by Al-Haafiz Abu Moosa Al-Madeeni in *Al-Targheeb fi'l-Khisaa'* *Al-Munjiyah wa'l-Tarheeb min Al-Khilaal Al-Murdiyah*.

Similarly, people can only save themselves from *Shaytaan* by remembering Allah. It is narrated that Anas ibn Maalik said, “The Messenger of Allah (peace be upon him) said, ‘If a person goes out of his house and says, “Bismillah, tawakkalaty ‘ala Allah, wa laa hawla wa laa quwwata illah Billah (In the name of Allah, I put my trust

in Allah, and there is no power or strength except with Allah)," it is said to him, you are guided, taken care of and protected, so the devil keeps away from him. Then another devil says, 'What can you do against a man who is guided, taken care of and protected?'" This is narrated by Abu Dawood. Tirmidhi narrated it as far as the words "the devil keeps away from him."¹⁹¹

Abu Khallaad Al-Misri said, "Whoever enters into Islam has entered a stronghold, whoever enters the mosque has entered two strongholds, and whoever sits in a circle where Allah is mentioned has entered three strongholds."

Al-Haafiz Abu Moosa mentioned the hadith of Abu Zubayr narrated from Jaabir, who said that the Messenger of Allah (peace be upon him) said, "When a man goes to his bed, an angel and a devil hasten towards him. The angel says, 'End your day with good,' and the devil says, 'End your day with evil.' If he remembers Allah and then falls asleep, the angel stays and watches over him all night.

"When he wakes up, the angel says, 'Start your day with good,' and the devil says, 'Start your day with evil.' Then he should say, '*Al-hamdu lillah allaadhi radda 'alayya nafsi wa lam yumit-haa fi manaamihaa. Al-hamdu lillah alladhi yumsik al-samawaati wa'l-arada an tazoolaa wa la 'in amsakahumaa min ahadin min ba'dih. Al-hamdu lillah allaadhi yumsik al-samaa'a an taqa'a 'ala al-ard illa bi idhnihi* (Praise be to Allah Who has restored to me my soul and Who did not cause it to die while sleeping. Praise be to Allah Who holds the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is no one that could hold them after Him. Praise be to Allah Who holds the heaven and keeps it from falling upon the earth except by His leave).' If he were to fall from his bed and die, he would enter Paradise."

This is narrated by Abu Ya'laa, and the men in the *isnad* (chain of narrators) are *sahib*, apart from Ibraaheem ibn Al-Hajjaaj Al-Shaami (Saami) who is *thiqah*.¹⁹²

Imaam Ahmad narrated that Tameemah heard one of the *Sahaabah* (Companions) narrating that he was riding behind the Messenger (peace be upon him). The *Sahaabah* said that the Prophet's donkey stumbled with him, and he (the *Sahaabah*) said, "May *Shaytaan* perish!" He (the Prophet) said, "Do not say, 'May Shaytaan perish,' for if you say, 'May Shaytaan perish,' he swells up and says, 'By my power, I have overwhelmed him.' But if you say, 'Bismillaah,' he will shrink until he becomes like a fly." Ibn Katheer¹⁹³ said this is narrated only by Ahmad, and its *isnaad* is *jayyid*.

Adhering to the *Jamaa'ah* of the Muslims:

One of the things which will help the Muslim to avoid falling into the traps of *Shaytaan* is to live in a Muslim land and to choose righteous friends for himself who will help him and encourage him to follow the truth and remind him of good

¹⁹¹ *Mishkaat Al-Masaabeeh*, 1/749, no. 1442.

¹⁹² *Majma' Al-Zavaa'id*, 10/120.

¹⁹³ *Al-Bidaayahwa'l-Nibaayah*, 1/65.

things. It is narrated that Ibn ‘Umar said that Umar delivered a speech to them in Al-Jaabiyah and said, “O people, I am standing before you as the Messenger of Allah (peace be upon him) used to stand before us. And among the things he said were, ‘You must adhere to the *jamaa’ah* (the group who are on the truth) and beware of division; *Shaytaan* is with the one who is alone, but he is further away from two.”¹⁹⁴

Opposing *Shaytaan*:

Shaytaan comes in the form of one who is keen to offer sincere advice, as we have stated before. Therefore one has to do the opposite to what he says and tell him, “If you want to offer sincere advice offer it to yourself, for you have doomed yourself to Hell and brought upon yourself the wrath of the Almighty. How could anyone offer advice to others when he cannot take it himself?”

Al-Haarith ibn Qays said, “If *Shaytaan* comes to you while you are praying and says, ‘You are showing off,’ the response should be to make the prayer even longer.”¹⁹⁵

Shaytaan drinks with us if we drink standing. Hence the Messenger of Allah (peace be upon him) taught us to drink sitting down. The Messenger (peace be upon him) encouraged us to take a siesta, explaining that the devils do not do that: “Take a siesta for the devils do not take a siesta.” This is narrated by Abu Na’eem in *Al-Tibb* with a *hasan isnaad* (good chain of narrators).¹⁹⁶

The Quran warns us against being extravagant and counts spendthrifts as being brothers of the devils. That is because the devils love to see money being wasted and spent in inappropriate ways.

Extravagance includes having more furnishings than one needs. Muslim narrated from his *Saheeh* from Jaabir ibn ‘Abd-Allah that the Messenger of Allah (peace be upon him) spoke about furniture and said, “Something for the man to sleep on, something for his wife to sleep on, something for their guest to sit on and the fourth is for *Shaytaan*.¹⁹⁷

The Messenger of Allah (peace be upon him) commanded us to remove dirt from a piece of food that we may drop and to eat it, and not leave it for *Shaytaan*. It is narrated that Jaabir (may Allah be pleased with him) said, “I heard the Messenger of Allah (peace be upon him) say, ‘The *Shaytaan* is present with one of you in everything that he does, even when he is eating. Consequently, if he drops a piece of food, let him remove any dirt that may be upon it and then eat it, and not leave it for *Shaytaan*. And when he has finished eating, let him lick his fingers, for he does not know in which part of the food the blessing is.’”¹⁹⁸

¹⁹⁴ *Saheeh Sunan At-Tirmidhi*, 2/232, no. 1758.

¹⁹⁵ *Talbees Iblees*, p. 38.

¹⁹⁶ *Saheeh Al-Jaami'*, 4/147.

¹⁹⁷ *Saheeh Muslim*, 3/1651, no. 2084; *Saheeh Sunan Abi Dawood*, 2/780, no. 3489.

¹⁹⁸ *Muslim*, 3/1607, no. 2033.

The riding beasts of *Shaytaan*:

The racehorses and other animals on which bets are made are counted as the riding beasts of the devils. The Messenger (peace be upon him) said, “Horses are three types: the horses of the Most Merciful, the horses of *Shaytaan* and the horses of man. As for the horses of the Most Merciful, they are the ones which are prepared for *jihad* for the sake of Allah; their food, dung and urine will be weighed in the balance of those who look after them. As for the horses of *Shaytaan*, these are the ones on which people gamble and place bets. As for the horses of man, these are the ones which they keep in order to benefit from their young or milk, and they are a shield against poverty.” This is narrated by Ahmad with a *sabeeh isnaad*.¹⁹⁹

Haste is from *Shaytaan*:

Among the attributes which *Shaytaan* loves is haste, because it causes man to make many mistakes. The Messenger (peace be upon him) said, “Deliberation is from the Most Merciful and haste is from *Shaytaan*.” This is narrated by Al-Bayhaqi in *Shu'ab Al-Eemaan* with a *hasan isnaad*.²⁰⁰ So we have to differ from *Shaytaan* in this regard and follow that which pleases the Most Merciful. Hence, the Messenger (peace be upon him) said to Ashajj 'Abd Al-Qays, “You have two characteristics which are pleasing to Allah: forbearance and deliberation.”²⁰¹

Yawning:

Shaytaan loves to see people yawning. Hence, the Messenger (peace be upon him) commanded us to suppress it as much as we can. It is narrated from Abu Hurayrah that the Messenger of Allah (peace be upon him) said, “Yawning is from *Shaytaan*, Therefore, if any one of you feels the urge to yawn, he should resist it as much as he can. If any one of you makes a sound when yawning, *Shaytaan* laughs at him.”²⁰²

Repentance and Seeking Forgiveness:

Another means of resisting the plots of *Shaytaan* is to hasten to repent to Allah when *Shaytaan* tempts you. This is the sign of the righteous slaves of Allah: “*Verily, those who are al-muttaqoon [the pious], when an evil thought comes to them from Shaytaan [Satan], they remember [Allah] and [indeed] they see [aright]*” (*Quran 7: 201*). The Messenger (peace be upon him) has told us that the *Shaytaan* said to the Lord of Glory, “By Your Glory, O Lord, I will continue to tempt Your slaves as long as their souls remain in their bodies.” The Lord said, “By My Glory and Majesty, I

¹⁹⁹ *Saheeh Al-Jaami'*, 3/137.

²⁰⁰ *Saheeh Al-Jaami'*, 3/57.

²⁰¹ Narrated by Muslim in his *Saheeh*, 1/48-49, no. 17-18.

²⁰² Narrated by Al-Bukhari, 6/338, no. 3289, and by Muslim, 2293, no. 2994. This version is by Al-Bukhari. Also narrated by *Tirmidhi*, 2/355. No. 2206.

will continue to forgive them as long as they ask Me for forgiveness.” This is narrated by Ahmad in his *Musnad*, and Al-Haakim in *Al-Mustadrak*.²⁰³

Not Leaving Any Chance for *Shaytaan* to Instill Suspicion in People’s Hearts:

Try to avoid being in any situation that may arouse suspicion. If that happens, then explain yourself to the people, and do not leave any chance for *Shaytaan* to instill suspicion in people’s hearts. We have the example of the Messenger of Allah (peace be upon him) concerning that.

Al-Bukhari and Muslim narrated in their *Saheehs* that Safiyyah bint Huyay, the wife of the Prophet, said, “The Messenger of Allah (peace be upon him) was in *i’tikaaf*, and I came to visit him one night and spoke to him. Then I got up to leave, and he got up to escort me.”²⁰⁴ Her house was in the neighbourhood of Usaamah ibn Zayd. She continued, “Two men from among the *Ansaar* (Muslim residents of Madeenah) passed by. When they saw the Prophet (peace be upon him), they quickened their pace. The Messenger of Allah (peace be upon him) said, ‘Wait! She is Safiyyah bint Huyay.’ They said, ‘*Subhaan-Allah*, O Messenger of Allah!’ He said, ‘*Shaytaan* flows through a person like blood, and I was afraid that he might have whispered some evil (or something) into your hearts.’”²⁰⁵ Al-Khattabi said, “This hadith recommends that a person should beware of every situation that may cause suspicions to arise in people’s minds and that he should try to keep himself safe from the people by explaining anything that may look suspicious.” “And say to My slaves that they should [only] say words that are best. [Because] *Shaytaan*, verily, sows a state of conflict and disagreements among them. Surely, *Shaytaan* is to man a plain enemy” (*Quran* 17: 53).

The human soul in the battlefield:

Ibn Al-Qayyim (may Allah have mercy on him) depicts the true nature of this conflict, which may be summarised as follows: “Allah chose man from among His creation and honoured him, making him the focal point of faith, *Tawheed*, sincerity, love and hope. He also tested him by means of whims and desires, anger and negligence, and by means of his enemy *Iblees*, who never stops trying to harm him.”²⁰⁶

Then Ibn Al-Qayyim said, “So he (*Shaytaan*) comes to him through doors which are part of his very nature and sways him (from the path) by means of them, because he (*Shaytaan*) enters through doors which he (the person) loves. Therefore, *Shaytaan* and the person’s own self (which is inclined towards evil) and his desires unite against the person; these three gain control over him and they provoke his physical faculties to seek fulfillment of their urges. The physical faculties are merely tools, which can only do as they are told.

²⁰³ *Saheeh Al-Jaami'*, 2/72.

²⁰⁴ i.e. to take me home.

²⁰⁵ Al-Bukhari, 6/336; Muslim, 4/1712, no. 2175. This version is by Muslim.

²⁰⁶ *Al-Waab Al-Sayyib*, p. 21.

“But the mercy of his compassionate and merciful Lord dictates that he should be helped by other troops and given other support, to resist these troops that wish to destroy him. Consequently, He sent His Messengers to him, revealed His Books to him, and supported him with a noble angel to counter the impact of his enemy, *Shaytaan*.

“The victorious one is the one who is supported by Allah, and the one who is protected is the one who is protected by Allah.

“In contrast to the whims and desires which push him to obey *Shaytaan* and the innerself which is inclined towards evil, Allah has given him (man) light, insight, and reason which stops him from following his whims and desires. His reason, insight and light calls out to him, ‘Beware, beware, for the things that will lead to your doom are before you, and you will be the prey of evildoers and bandits if you follow the one who calls you to evil.’ “So sometimes he follows the one who offers sincere advice and sometimes he follows his whims and desires. As a result, he finds himself stranded and deprived of everything, wondering, ‘How did I get into this situation?’

“What is strange is that he knows how he got into this situation, and he knows the path that led him there. However, he insisted on following that path because he is being controlled by his enemy.

“When a person is vulnerable to these things, he is helped by troops, weapons and fortresses, and it is said, ‘Fight your enemy and strive against him. Take whatever of these troops you want, seek refuge in whatever of these fortresses you want, and be on your guard until death, for you do not have very long left and the time during which you must be on your guard is very short.’ ‘One the Day they will see that [torment with] which they are promised, it will be as if they had not stayed more than an hour in a single day’ (*Quran 46: 35*).”

How can a worshipper concentrate during prayer?

A person can strengthen his concentration during prayer and keep his thoughts on Allah if he subdues his whims and desires. On the other hand, if a person’s heart is subdued and taken prisoner by those whims and desires and *Shaytaan* resides therein and takes control, how can he rid himself of these *waswaas* (insinuations) and thoughts?

There are three types of hearts:

The first is the heart which is devoid of any faith or any goodness. This is the heart which is full of darkness; *Shaytaan* no longer needs to whisper into this heart because he has set up home there and he has full control over it. He directs it however he wants; this task is extremely easy for him.

The second type of heart is the heart which has been illuminated with the light of faith but it is still affected by the darkness and storms of whims and desires. *Shaytaan* comes and goes to this heart. *Shaytaan* still has some hope of controlling it, and the war still rages back and forth between them.

The third type of heart is the heart which is overflowing with faith, filled with the light of faith and free from the barriers of whims and desires. Darkness has been lifted from it and his heart is filled with light. That light is so bright that if any *waswaas* comes anywhere near it, it will be burned.

The heart which is filled with the majesty and greatness of Allah, with love for Him, with awareness that He is always watching and which feels shy before Him—what devil could launch an assault on such a heart? If he wants to steal anything from it, what could it steal? All that he can achieve is to snatch the occasional handful due to a moment of negligence on the part of that person, which is inevitable because he is human, i.e he is subject to weakness, such as negligence and forgetfulness.

A heart may believe in the oneness of Allah (*Tawheed*), know Him, love Him, have faith in Him, and believe in His promise, but nevertheless be influenced by whims and desires.

The heart is caught between these two; sometimes the heart inclines towards the motives of faith, knowledge and love of Allah and His Will alone, and sometimes the heart inclines towards the motives of *Shaytaan* and desires of human nature. *Shaytaan* has some hopes concerning that heart, and he launches assaults against it. But Allah gives victory to whomever He wills: “*And there is no victory except from Allah, the All-Mighty, the All-Wise*” (*Quran 3: 126*).

Shaytaan has no means of defeating such a person except through the means that the person himself possesses. *Shaytaan* enters him and finds his weapon with that person himself, so he picks it up and fights him with it. His weapons are his desires, doubts, illusions and false hopes which are in the heart. *Shaytaan* enters and finds them ready, so he takes them and uses them to attack the heart. If a person is prepared with the weapons of faith to resist those weapons of *Shaytaan*, he will defeat *Shaytaan*; otherwise, his enemy will prevail, and there is no power and no strength except with Allah. Therefore, if a person gives his enemy permission to enter, opens the door for him, lets him in, and even gives him the weapon with which to fight him, then he is to blame.

TREATING JINN POSSESSION

The Causes of Jinn Possession:

Ibn Taymiyah²⁰⁷ explained, “Jinn possessions may befall a person because of desire and love, just as may happen between one human being and another; or it may—as happens in most cases—happen because of hatred and a desire for vengeance. This is because some people may cause harm to the jinn and the jinn think that they have deliberately harmed them, by urinating on them, pouring hot water on them, or by killing some of them, even though the human may not realize that he has done that. Ignorance and wrongdoing is prevalent among the jinn, so they may punish him more than he deserves. Such harm may also come

²⁰⁷ *Majmoo' Fataawa Shaykh Al-Islam*, 19/39.

about because of tampering and evil actions on the part of the jinn, as is done by the fools of mankind.”

Our Duties Towards Them:

We have mentioned that the jinn are slaves of Allah who are commanded to worship Allah according to Shari’ah. If a Muslim is able to advise them, he is obliged to do that.

If the jinn manages to affect a human through the first means mentioned above (i.e. through his desires), these are immoral actions which Allah has forbidden for men and jinn alike. If that is *haram* for the jinn even when the human gives his consent, then how about if it is forced upon the human? In such a case, it is an immoral action and oppression. The jinn should be informed of that, and he should be told that this immoral action is *haram* or that it is immorality and aggression, so that proof may thus be established against him. Moreover, he should be told that this is the ruling of Allah and His Messenger whom Allah sent to both races of beings, men and jinn.

Whatever is caused by the second factor (because of harm done to them by humans), if the human did not do that deliberately, then the jinn should be told that the human did not do that deliberately. Whoever did not do harm deliberately does not deserve to be punished. If the human did that in his own home and his own property, the jinn should understand that this is his property with which he can do whatever he wants as long as it is permissible, and the jinn should not stay in a person’s property without his permission for they have places to dwell where no humans live, such as ruins and open land... Ibn Taymiah said,²⁰⁸ “

The point is that if any jinn commits an act of aggression against a human, he should be informed of the ruling of Allah and His Messenger and proof should be established against him. He should be enjoined to do that which is good and forbidden to do that which is evil, as should be done in the case of humans, because Allah says:

‘And We never punish until We have sent some Messenger [to warn]’ (Quran 17: 15). ‘O you assembly of jinn and mankind! Did there not come to you Messengers from among you, reciting to you My verses and warning you of the meeting of this Day of yours?’ (Quran 6: 130).

The Prohibition of Killing Snakes Found in Homes:

This has been discussed earlier with evidence relating to the killing of snakes within the homes. Ibn Taymiah quoted these texts and explained the reason why we have been forbidden to kill snakes found within houses, “That is because killing a jinn for no reason is not permitted, just as it is not permitted to kill a human being for no lawful reason. Wrongdoing is forbidden in all cases; it is not permissible for anyone to do wrong to anyone else, even if he is *kaafir*. Allah says:

²⁰⁸ *Majmoo’ Al-Fataawa*, 19/42.

'And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety' (Quran 5: 8).

"Because snakes found in houses may be jinn, they should be asked three times to leave. If they go, all is well and good, otherwise they should be killed."

Cursing and Hitting the Jinn:

Ibn Tayimah mentioned that the believer's duty is to help his brother who is being subjected to wrongdoing. The one who is possessed by jinn is being subjected to wrongdoing, but the help must be given in a fair and just way as commanded by Allah. If the jinn does not respond to commands, prohibitions and explanations, it is permissible to scold him, insult him, threaten him and curse him, as the Messenger (peace be upon him) did when *Shaytaan* came with a flaming brand of fire to throw it in his face. The Messenger (peace be upon him) said, "I seek refuge with Allah from you, and I curse you with the curse of Allah," three times.

Seeking Help Against the Jinn by Means of *Dhikr* and Reciting the Quran

The best means to seek help against a jinn who has taken possession of a human is the remembrance of Allah (*dhikr*) and recitation of the Quran. One of the greatest means of doing this is by reciting *Ayat Al-Kursiy*: "For whoever recites it will have ongoing protection from Allah, and no devil will come near him until the morning," as the *sahih* hadith states.

How the Messenger (Peace Be upon Him) Expelled the Jinn from One Who Was Possessed:

In *Al-Musnad* it is narrated that Ya'laa ibn Murrah said, "I saw three things from the Messenger (peace be upon him) that no one had seen before me and no one saw after me.

"I went on a journey with him, and as we were travelling on one of the roads, we passed by a woman who was sitting with a child of hers. She said, 'O Messenger of Allah, this child is suffering and we are suffering because of that. He is overpowered (by the jinn) I do not know how many times each day.' He said, 'Give him to me.' She lifted him up to him, and put him in front of him on the saddle. Next he opened his mouth and blew into it three times, saying, 'In the name of Allah, I am the slave of Allah. Begone, O enemy of Allah!' Then he gave him back to her and said, 'Meet us in the same place when we are coming back, and tell us what has happened.' We left and when we came back, we found her in the same place. She had three sheep with her. The Messenger (peace be upon him) said, 'How is your son?' She replied, 'By the One who sent you with the truth, we have not noticed anything wrong with him until now. Take these sheep as a gift.' He said (to me), 'Go and take one from her, and give the others back.'"²⁰⁹

²⁰⁹Narrated by Ahmad in his *Musnad*, 4/170. Al-Daarimi (1/15, no. 17) also narrated a similar version of this story from Jaabir.

If the one who is possessed suffers and cannot find any cure for his problem, bearing that with patience, he will have a great reward from Allah. In *Saheeh Al-Bukhari* it is narrated that ‘Ataa’ ibn Abi Rabaah said that Ibn ‘Abbaas said to him, “Shall I not tell you about one of the women of Paradise?” ‘Ataa’ said “Yes.” Ibn ‘Abbaas replied, “This black woman [which ‘Ataa had seen] came to the Prophet (peace be upon him) and said, ‘I suffer from seizures and I become uncovered; pray to Allah for me.’ He (the Prophet) said, ‘If you wish, be patient and you will have Paradise; and if you wish, I will pray for Allah to heal you.’ She answered, ‘I will be patient.’ Then she added, ‘But I become uncovered; pray to Allah that I will not become uncovered.’ So he prayed for her.”²¹⁰

Qualities That the Person Who Treats This Condition Should Have:

The one who treats this condition should have strong faith in Allah and be dependent on Him. He should have confidence in the effects of *dhikr* and Quran recitation. The stronger his faith and the more he puts his trust in Allah, the stronger the effect will be. He may be stronger than the jinn, so he will expel him, or the jinn may be weak. The jinn may intend to harm him, so he has to make a lot of *du’aa’*, seek the help of Allah against him, and recite Quran, especially *Ayat Al-Kursiy*.

Ruqyah and Seeking Refuge in Allah:

Ibn Tayimah²¹¹ (may Allah have mercy upon him) said, “Treating the one who is possessed by jinn by means of *ruyqah* or seeking refuge with Allah falls into two categories: “If the *ruyqah* or seeking refuge with Allah is in words whose meanings are known or types that are permitted in Islam for a man to say, such as calling upon Allah, remembering Him and addressing His creatures etc., it is permissible to recite such *myqabs* for the one who is possessed and to seek refuge for him with Allah. It is proven in *as-saheeh* that the Prophet (peace be upon him) said, ‘Tell me about your *ruyqabs*; there is nothing wrong with *ruyqah* as long as it does not involve *shirk*.²¹² And he added, ‘Whoever among you can benefit his brother, let him do so.²¹³ ‘But if that involves *haram* words or words whose meaning is not known, they should not be used for *ruyqah*.’”

Placating the Jinn:

Some people try to placate the jinn who possess humans by offering sacrifices to them. This is a kind of *shirk*, which Allah and His Messenger have forbidden. It is narrated that the Prophet (peace be upon him) forbade the offering of sacrifices to the jinn. Some people claim that this is a way of using *haram* things for treatment and that it is a major sin. The correct view is that Allah does not place the healing for anything in *haram* things...Even if we go along with the view that it is permissible to use *haram* things, such as dead meat and alcohol, as medicines, it is

²¹⁰ *Saheeh Al-Bukhari*, 10/114, no. 5652.

²¹¹ *Majmoo’ Al-Fataawa*, 24/277.

²¹² *Muslim*, 4/1727, no. 2200.

²¹³ *Muslim*, 4/1727, no. 2199.

not permissible to use this view as evidence to support offering sacrifices to the jinn. This is because although there is some dispute among some of the scholars as to whether it is permissible to use *haram* things as treatment, there is no dispute among the scholars concerning using *shirk* or *kufr* for treatment. They all agree it is *haram*. Therefore, it is not permissible to use that for treatment, according to scholarly consensus.

THE WISDOM BEHIND THE CREATION OF *SHAYTAAN*

The Perfection of Total Enslavement to Allah Which Results from Striving Against *Shaytaan* and His Followers: Allah's Prophets and close friends (*awlyaa'*) are able to perfect their level of total enslavement to Allah ('uboodiyah) by striving against the enemy of Allah and his supporters, opposing him and angering him for the sake of Allah, annoying him and his friends, seeking refuge in Allah from him, and turning to Allah for protection against his evil and his plots. Innumerable benefits both in this world and in the Hereafter result from that, which could not have come about were it not for his existence.

Making People Afraid of Sin

Another effect is that it makes the angels and the believers afraid of falling into sin after what they have seen of the state of *Iblees*, how he fell from being on a level with the angels to the satanic level; having seen this, their fear is stronger and more complete. Undoubtedly, when the angels saw that, they became more humble slaves of Allah, submitted to Him more, and feared Him more.

Allah Has Made *Iblees* a Lesson for Those Who Are Willing to Learn

Allah has made him a lesson for those who go against His commands, are too proud to obey Him, and who persist in their sins.

Allah Has Made *Shaytaan* a Trial and a Test for His Slaves

Shaytaan is the means by which Allah tests His creation, to distinguish the evil ones among them from the good. *Iblees* is the means by which the good are distinguished from the evil, just as the Prophets and Messengers are also a means to distinguish the good from the bad. Allah (may He be glorified and exalted) says: "Allah will not leave the believers in the state in which you are now until he distinguishes the wicked from the good" (Quran 3: 179). Consequently, Allah sent his Messengers to those who are accountable, among whom are both the good and wicked. This was for the good to be joined to the good and the wicked to the wicked. Divine wisdom dictated that the two groups should be mixed in the arena of testing (i.e. in this world). However, when they pass into the eternal abode, they will be separated and each will be given its own abode. Such is Allah's great wisdom and power.

The Manifestation of Allah's Complete Ability to Create Opposites

Among the reasons for creating *Iblees* is that he is a manifestation of Allah's complete ability to create opposites. Jibreel and the angels are opposite to *Iblees*

and the devils. This is one of the greatest signs of His power, will and authority, for He is the Creator of opposites, such as the heavens and the earth, light and darkness, Paradise and Hell, water and fire, heat and cold, and good and evil.

The Goodness of Things Is Demonstrated by Their Opposites

Another reason is that the creation of things demonstrates the goodness of their opposites, because the beauty of a thing can only be manifested in contrast with its opposite. If it were not for the ugly, we would not appreciate the virtue of the beautiful; were it not for poverty, we would not appreciate the value of richness.

Testing People So That They Will Achieve a High Level of Gratitude

Another reason is that Allah likes to be thanked properly, in all ways. Undoubtedly, His friends (*awliyaa'*) achieve a high level of gratitude through the existence of the enemy of Allah, *Iblees*, and his troops, and through their being tested by means of them. This could not happen were it not for the existence of *Iblees*. How great is the difference between Adam's gratitude when he was in Paradise, before he was expelled therefrom, and his gratitude after he had been tested by his enemy, after which his Lord chose him and turned to him in repentance.

True Enslavement to Allah is Achieved Through the Creation of *Iblees*

Love of Allah, turning to Him, putting one's trust in Him, patience and contentment etc. are the most beloved forms of total enslavement to Allah. This total enslavement can only be achieved through jihad and sacrificing oneself for Allah, by loving Him and wanting to please Him more than anyone and anything else. This is because jihad is the pinnacle of total enslavement to Allah and the most beloved act to the Lord. Therefore, the creation of *Iblees* and his cohorts helps the believer to achieve this total enslavement, the wisdom and benefits of which cannot be fully comprehended by anyone except Allah.

It Leads to the Manifestation of His Signs and the Wonders of His Powers

By creating one who is opposed to His Messengers and who disbelieves in them and fights them, Allah's signs, the wonders of His power, and the subtleties of His creation are more completely manifested. The existence of these is dearer to Him and more beneficial to His close friends than if they did not exist. An example of these is the wonderful proof of His power when Ibraheem [Abraham] (peace be upon him) was thrown into the fire, and many more of His signs and proofs of His power, knowledge and wisdom. So there have to be causes which lead to these manifestations.

His Being Created from Fire is a Sign

Another of these reasons is the substance of fire, which burns and carries elements of arrogance and corruption and also shines, causing brightness and light. Allah brings both from it. Similarly, the substance of earth contains both good and evil, the easy-going and difficult, red, black and white. He brings forth

all of that by great wisdom and immense power, a sign which indicates that: “*There is nothing like Him, and He is the All-Hearer, the All-Seer*” (*Quran 42: 11*).

Manifestation of Allah’s Names

Among Allah’s Names are *Al-Khaafid* (the One Who brings low) and *Al-Raaifi*’ (the One Who lifts high), *Al-Mu’izz* (the One Who honours and *Al-Mudhil* (the One Who humiliates), *Al-Hakam* (the Judge) and *Al-‘Adl* (the Most Just), and *Al-Muntaqim* (the Avenger). These names require situations in which they may be manifested; for example, the names *Al-Razzaaq* (the Provider) and *Ar-Rahman* (the Most Merciful) are manifested in the provision (*rizq*) and mercy (*rahma*) granted by Allah. So there should be situations in which these names are to be manifested.

The Manifestation of the Perfection of Allah’s Sovereignty and the Universality of His Control

Another reason for the creation of *Iblees* is the manifestation of Allah’s absolute sovereignty, a sign of which is His universal control, His decision concerning all degrees of reward and punishment, His honouring (of the believers) and humiliation (of the disbelievers), His justice and His blessings. So there have to be situations that result in reward and honour and other situations that result in punishments and humiliations.

The Existence of *Iblees* is a Sign of the Perfect Nature of Allah’s Wisdom

One of the names of Allah is *Al-Hakeem* (the Most Wise), and wisdom is one of His Attributes. His wisdom dictates that everything should be put in the correct place, a place which is not appropriate for anything else. This dictates that opposites must be created, each of them characterized by that which does not befit others. How can there be wisdom without that? The existence of these opposites is part of perfect wisdom, as it is part of perfect power.

By Creating *Iblees*, Allah Manifests to His Slaves His Forbearance and Patience

Allah loves to manifest His forbearance, patience, deliberation (lack of haste), immense mercy and generosity to His slaves. That dictates that He should create those who will associate others with Him, oppose Him, and make Him angry. Yet despite that, He keeps bestowing upon them all kinds of blessings; He sends luxuries, He answers their prayers, and removes harm from them. He treats them with kindness and care, in direct contrast to the manner in which they treat Him by associating others in worship with Him and speaking badly of Him. How much wisdom Allah has exhibited in that, and how greatly is He to be praised.

According to a *hasan* report: “O son of Adam, you have not been fair with Me. My goodness comes down to you, and your evil deeds ascend to Me. How I try to win your love by sending you blessings, when I have no need of you, and how you try to earn My hatred by disobeying Me, when you are in great need of Me. The noble angels are continually bringing your evil actions to Me.”

According to a *sahih* hadith: “If you did not err, Allah would cause you to vanish and would bring people who would err and then seek His forgiveness, so that He could forgive them.”

Allah Created His Creation So That His Names and Attributes Could Be Manifested Among Them and Influence Them

Because of Allah’s complete love for His Names and Attributes, and in order for Him to be praised and for His wisdom to be manifested, He had to create creatures among whom the rulings and influence of those Names and Attributes could be manifested. Because He loves to forgive, He created people whom He could forgive and towards whom He could show forbearance and patience, not hastening to punish them; He rather gives them hope and a respite.

Things Beloved to Allah Which Happen Because of the Existence of *Shaytaan*

How often do the things that Allah loves happen because of the existence of this creature whom the Lord hates and is angry with; however, what he (*Iblees*) causes which is disliked ultimately leads to something which Allah likes. Anyone who is wise will achieve what he likes by putting up with what he dislikes and which angers him, if that is the way to achieve what is liked. Achieving the desired aim without the means is impossible.

No matter what evils and sins have happened because of the existence of the enemy of Allah (*Iblees*), the acts of obedience that happen because of him and his cohorts are dearer to Allah and more pleasing to Him. Such acts include jihad for His sake, going against one’s whims and desires, and putting up with difficulties and hardship in order to earn His love and pleasure. The dearest thing to the beloved is to see his lover putting up with hardship and difficulty for his sake, in order to prove his love for him.

Loving Allah Results in Refuge and Protection for His Close Friends

Concerning this, Ibn Al-Qayyim said, “Just as His Attributes of perfection and deeds which dictate praise means that He gives generously and bestows abundantly, so too they mean that He protects, supports and comes to the aid of His close friends. Just as He loves to see them turn to Him for help, so too He loves to see them seek His protection. One of the signs of a king’s perfection is that his allies turn to him for protection and refuge.”

Reasons Why *Iblees* Will Remain Alive Until the End of Time to test people

Allah made him as a test and trial, in order to sort the good from the wicked, and His friends from His enemies. Hence His wisdom decreed that he should remain alive, in order to fulfill the aim for which he was created; if He caused him to die, this aim would not be met. His wisdom also decreed that His enemies, the *kuffaar* (the disbelievers), should remain on the earth until the end of time; if he were to destroy them altogether, a great deal of wisdom that is gained by their remaining

alive would be lost. His wisdom decreed that the father of mankind should be tested, and that his children after him should also be tested. This is so that those who went against him (*Iblees*) and fought him would attain salvation, and those who agreed with him would take his side.

Iblees was given respite in order to sin more

The fact that he will remain alive until the Day of Resurrection is not any form of honour to him; if he died, it would be better for him, and would reduce his punishment and his evil. But as his sin was so serious—because he persisted in disobeying Allah, opposed the One to Whose ruling he should have submitted, cast aspersions upon His wisdom and swore to misguide His slaves and prevent them from submitting completely to Him—the punishment for his sin will be the greatest punishment. This is because of the seriousness of his sins. So he was left in this world and given respite so that he would sin more, over and above his first sin, and thus he will deserve a punishment like no other being. He will be the foremost among the evildoers in being punished, just as he was the foremost among them in committing evil and *kufr*. Because the essence of all evil stems from him, his punishment in hell will be of a fitting manner. Therefore, every punishment that is inflicted upon the people of Hell will be inflicted on him first and then pass to his followers, as a manifestation of justice and perfect wisdom.

He was left to be the supporter and ally of evildoers

One of the reasons why he was left until the Day of Judgment is that he said, when he disputed with his Lord:

“[Iblees] said, ‘See this one whom You have honoured above me. If You give me respite [keep me alive] to the Day of Resurrection, I will surely seize and mislead his offspring [by sending them astray], all but a few!’” (Quran 17: 62).

Because Allah knew that among (Adam’s) offspring would be those who were not fit to dwell in Paradise and who would be fit only for that which is fuelled by wood and dung (and man and stones, i.e. Hellfire), he left those people to (be misguided by) him. Consequently, Allah decreed (talking to Iblees): these are your friends and companions. Therefore, lie in wait for them, and every time one of them passes by you, then do what you like with him. If he deserved to be with Me (Allah), I would not have given you any power over him. This is because I protect the righteous, who are those who deserve to belong to Me, and you are the friend of the evildoers, who have turned away from Me and who scorn My pleasure. Allah (may He be glorified and exalted) says:

“Verily, he has no power over those who believe and put their trust only in their Lord [Allah]. His power is only over those who obey and follow him [Satan], and those who join partners with Him [Allah, i.e. those who are mushrikoon (polytheists)]” (Quran 16: 99-100).

To what extent will Shaytaan succeed in destroying the sons of Adam?

When *Shaytaan* refused to prostrate to Adam, Allah cast him forth from His mercy and His Paradise. He became angry with him and cursed him. *Shaytaan* vowed to

himself before the Lord of Glory that he would lead us astray, misguide us, and make us worship him. “*Allah cursed him. And he [Shaytaan] said, I will take an appointed portion of your slaves. Verily, I will mislead them*” (Quran 4: 118-119).

To what extent will Shaytaan achieve his aim?

The one who reflects on the history of mankind will be horrified at what he sees of the misguidance of mankind. They disbelieved in the Messengers and the books, disbelieved in Allah their Lord, and associated His creatures in worship with Him. Allah (may He be glorified and exalted) says: “*And most of mankind will not believe, even if you desire it eagerly*” (Quran 12: 103).

Hence they deserve the anger and vengeance of Allah: “*Then We sent Our Messengers in succession. Every time their Messenger came to a nation, they denied him; so We made them follow one another [to destruction] and We made them as abaaadeeth [true stories for mankind to learn a lesson from]. So away with a people who believe not!*” (Quran 23: 44).

In the present age, wherever we look we can see the friends of *Shaytaan* with whom this life is teeming, raising his banner, promoting his message, and tormenting the friends of Allah. What indicates the extent to which *Shaytaan* will achieve his aim is the fact that Allah will command Adam on the Day of Resurrection to send forth from among his descendants those who are destined for Hell. When he asks how many this includes, Allah will say to him: “Ninety-nine out of every hundred to Hell, and one to Paradise.”²¹⁴ “*And indeed, Iblees did prove true his thought about them. They followed him, all except a group of true believers [in the Oneness of Allah]*” (Quran 34: 20).

It is very bad for man that *Shaytaan’s* thought about him should be proven true, and that he should obey this enemy and disobey his Lord. The matter has reached unimaginable and indescribable levels.

Do not pay attention to the large numbers of the doomed

Large numbers do not mean anything in the Balance of Allah; rather what counts is the truth, even if the number of followers is small. Be among the followers of the truth who are content with Allah as their Lord, Islam as their religion, and Muhammad (peace be upon him) as their Messenger. Be among those who know *Shaytaan* and the followers of *Shaytaan* for what they truly are and fight them with proof and evidence, with swords and spears and above all by turning to the Most Merciful and adhering to His religion.

“*O you who believe! Enter perfectly in Islam and follow not the footsteps of Shaytaan. Verily, he is to you a plain enemy. Then if you slide back after the clear signs have come to you, know that Allah is All-Mighty, All-Wise*” (Quran 2: 208-209).

²¹⁴Al-Bukhari, 11/387-388.

CHAPTER EIGHT:

THE MESSENGERS AND THE MESSAGES

The institution of Messengership and Prophethood is one of the three fundamentals of the Islamic creed: *Tawheed* (Monotheism), *Risaalah* (Messengership), and *Ma'ad* (Hereafter). It is next only to the belief in the one and only God, Allah, in all its manifestations. We live in a world of need, a world of greed. It is a world of imbalance, where twenty percent of the world's population enjoy eighty percent of the world's resources and the rest live in abject poverty. Those who live in poverty suffer from disease, starvation and illiteracy, while those who live with plenty are also suffering—from high crime rates, alcoholism, addictions, and a wide range of mental and psychological problems. Oppression, injustice and wars are widespread, and the environment is in crisis. Everyone from the US president to the man in the street is thinking only of their instant needs, what they can get for themselves now, with no thought of the consequences.

All of this points to a lack of guidance, a lack of knowledge of the overall picture, and a lack of awareness that this life is not the only life and that in the Hereafter we will have to account for our actions. Mankind kept wandering away from the path of *Tawheed*, so Allah sent a series of Messengers to bring them back to the purpose for which they had been created. *“Verily, we have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them”* (*Quran 35: 24*).

The Messages of the earlier Prophets and Messengers were entrusted to their priests and rabbis, to be preserved and conveyed to subsequent generations. But they failed to fulfill that trust, concealing, distorting or omitting parts of the Message until the word of truth was lost. Finally, Allah sent His last Messenger (peace be upon him) with the ultimate Message addressed to all of mankind, the Message of Islam. Moreover, He Himself guaranteed to preserve it until the Day of Resurrection.

“All praise and thanks be to Allah Who has sent down to His slave [Muhammad] the book [Quran] and has not placed therein any crookedness. [He has made it] straight to give warning [to the disbelievers] of a severe punishment from Him, and to give glad tidings to the believers [in the Oneness of Allah, Islamic Monotheism] who do righteous deeds that they shall have a fair reward [i.e. Paradise]. They shall abide therein forever” (*Quran 18: 1-3*).

DEFINITIONS

Definition of a *Nabi* (Prophet)²¹⁵ :

In Arabic, the word *Nabi* (Prophet) is derived from the word *naba'*, which means news. Allah (may He be glorified and exalted) says: *“What are they asking [one another] about? About the great news [an-nabaa' al'azeem] [i.e. Islamic Monotheism, the*

²¹⁵*Lisaan Al-'Arab*, 1/561, 573; *Basaa'ir Dhawiy At-Tamyeez*, 5/14; *Lawaami' Al-Anwaar Al-Bahiyah*, 1/49, 2/265.

Quran, which the Prophet Muhammad brought and the Day of Resurrection]" (Quran 78: 1-2).

Definition of a *Rasool* (Messenger)²¹⁶

In Arabic *irsaal* means directing. If you send a person on a mission, then he is your *rasool* (messenger). Allah says, describing the queen of Saba' (Sheba): "But verily, I am going to send him a present and see with what [answer] the messengers [al-mursaloon] return" (Quran 27: 35). The word *rasool* may also refer to the person who follows the news of the one whom he sent, based on the Arabic saying, "Jaa'at al-ibl rasalan" meaning, "The camels came one after the other." That is, the Messengers are called *rusul* (sing. *rasool*) because they receive the direction from Allah. "Then We sent Our Messengers [arsalhaa rusulanaa] in succession..." (Quran 23: 44). So they were sent with specific Messages and are enjoined to convey and follow the Message they were given.

The difference between a Messenger and a Prophet

The view of those who say that there is no difference is not correct. The Messenger (peace be upon him) mentioned that the number of Prophets was 124,000 and the number of Messengers was slightly more than three hundred and ten.²¹⁷ This difference is also indicated by the conjunction *wa* (translated here as "or") used in the Quran to connect Prophets to Messengers, in the *aayah* (verse): "Never did We send a Messenger or a Prophet before you but that when he recited [the revelation], Shaytaan threw [some doubts] in it..." (Quran 22: 52).

Allah, the All-Glorious, All-High, describes some of His Messengers as being both Prophets and Messengers, which indicates that being a Messenger is something additional to being a Prophet. Thus is the case when He says concerning Moosa (Moses) (peace be upon him):

"And mention in the Book [Quran] Moosa [Moses]. Verily, he was chosen and he was a Messenger [and] a Prophet" (Quran 19: 51).

The favoured definition is that, "A Messenger is the one who receives the revelation of a new law (Shari'ah), and a Prophet is the one who is sent to confirm the law of the one who came before him."²¹⁸

Belief in the Prophets and Messengers

Belief in the Messengers is one of the basic principles of faith. Allah (may He be glorified and exalted) says:

"Say [O Muhammad], We believe in Allah and in what has been sent down to us, and what was sent down to Ibraheem [Abraham], Ismaael [Ishmael], Ishaaq [Isaac], Ya'qoob [Jacob] and what was given to Moosa [Moses], Eesa [Jesus] and the Prophets from their Lord. We make no distinction among them and to Him [Allah] we have submitted [in Islam]" (Quran 3:

²¹⁶Lisaan Al-'Arab, 2/116; Al-Misbaah Al-Muneer, p. 226.

²¹⁷A saheeh hadith narrated by Ahmad in his Musnad.

²¹⁸Tasfeer Al-Aaloosi, 17/157.

84). “*And whoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then indeed he has strayed far away*” (*Quran 4: 136*).

The connection between belief in Allah and belief in the Messengers and their Message:

Those who claim to believe in Allah but disbelieve in the Messengers and Books do not estimate Allah with the estimation due to Him:

“*They [the Jews, Quraysh pagans, idolaters] did not estimate Allah with an estimation due to Him when they said, ‘Nothing did Allah send down to any human being [by revelation]’*” (*Quran 6: 91*).

Whoever disbelieves in the Messengers while claiming to believe in Allah is a *kaafir* in the sight of Allah, and his belief will not avail him of anything; “*Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers [by believing in Allah and disbelieving in His Messengers] saying, ‘We believe in some but reject others,’ and wish to adopt a way in between; they are in truth disbelievers…*” (*Quran 4: 150-151*).

There are many Prophets and Messengers

The wisdom of Allah dictated that He would send a warner to each of the nations before His ummah (Islamic community); He did not send any Messenger to the whole of mankind apart from Muhammad (peace be upon him). These many warners were sent because His justice dictates that He would not punish anyone until after the proof had been established against them:

“...*And We never punish until we have sent a Messenger [to make clear to him what his obligations are]*” (*Quran 17: 15*). Hence the number of Messengers and Prophets who have come throughout human history is immense: “...*And there never was a nation but a warner had passed among them*” (*Quran 35: 24*).

The Messenger of Allah (peace be upon him) told us of a number of Prophets and Messengers. It is narrated that Abu Dharr stated, “I asked, ‘O Messenger of Allah, how many Messengers were there?’ he said, ‘Three hundred and umpteen, a large number.’” According to the report of Abu Umaamah, Abu Dharr stated, “I asked, ‘O Messenger of Allah, what is the complete number of Prophets?’ He said, ‘124,000, among whom the Messengers were three hundred and fifteen, a large number.’” This is narrated by Ahmad in his *Musnad*.²¹⁹

Allah has not told us the stories of all the Prophets and Messengers

This huge number of Prophets and Messengers indicates that those whose names we know are very few, and that there are very many whose names we do not know. The Quran states this clearly:

²¹⁹*Mishkaat Al-Masaabeeh*, 3/122. The editor of *Al-Mishkaat*, Shaykh Naasiruddeen Al-Albaani, said that its *isnaad* is *saheeh*.

“And Messengers We have mentioned to you before and Messengers We have not mentioned to you...” (Quran 4: 164). “And indeed, We have sent Messengers before you [O Muhammad], of some of them We have related to you their story. And some We have not related to you their story...” (Quran 40: 78).

The Prophets and Messengers who are mentioned in the Quran

Allah mentions twenty-five Prophets and Messengers in His Book. In various places He mentions Adam, Hood, Saalih, Shu’ayb, Ismaa’eel, Idress, Dhu'l-Kifl and Muhammad (may peace be upon them all). *“Allah chose Adam...” (Quran 3: 33).*

“And to the ‘Aad [people We sent] their brother Hood...” (Quran 11: 50). “And to Thamood [people We sent] their brother Saalih [Saleh]” (Quran 11: 61). “And to the Madyan [Midian] people [We sent] their brother Shu’ayb...” (Quran 11: 84). “And [remember] Ismaa’eel [Ishmael], Idrees and Dhu'l-Kifl [Isaiah]: all were from among as-saabiroon [the patient]” (Quran 21: 85). “Muhammad is the Messenger of Allah...” (Quran 48: 29). Moreover, Allah mentions no less than eighteen Prophets and Messengers in one place in Surah Al-An’aam.

Four from among the Arabs

Among these twenty-five Prophets and Messengers, four were Arabs. In the hadith of Abu Dharr (may Allah be pleased with him) which mentions Prophets and Messengers, it says, “Among them were four from among the Arabs: Hood, Saalih, Shu’ayb and your Prophet, O Abu Dharr.”²²⁰

The sons of Ya’qoob

The Prophets mentioned above are those who are mentioned by name in the Quran. There are also some Prophets whom the Quran refers to, but we do not know their names. They are the sons of Ya’qoob. They were twelve men, of whom the Quran tells us about one, namely Yoosuf; Allah has not told us the names of the other eleven, but he has told us that He sent revelation to them. Allah says: *“Say [O Muslims], We believe in Allah and that which has been sent down to us and that which has been send down to Ibraaheem, Ismaa’eel, Ya’qoob and to Al-Asbaat [the offspring of the twelve sons of Ya’qoob]” (Quran 2: 136).* *“Or [do you] say that Ibraaheem, Ismaa’eel, Ishaaq, Ya’qoob and Al-Asbaat [the offspring of the twelve sons of Ya’qoob] were Jews and Christians?” (Quran 2: 140).*

Prophets who we know from the Sunnah

There are also Prophets whom we know from the Sunnah, although their names are not mentioned in the Quran. They are:

²²⁰Ibn Hibbaan in his *Sabeeh Al-Bidaayah wan-Nibaayah*, 1/120.

Seeth: Ibn Katheer said, “He was a Prophet according to the *marfoo'* hadith narrated by Ibn Hibbaan in his *Saheeh* from Abu Dharr, which says that fifty pages were revealed to him.”²²¹

Yoosha' ibn Noon (Joshua the son of Nun)

Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) said, “One of the Prophets set out on a military campaign, and he said to his people, ‘No man should follow me who is on the verge of consummating a marriage or who has raised a building but has not yet put a roof on it or who has bought sheep or other livestock and is waiting for them to give birth.’ He marched onwards (on his campaign) and approached the village at the time of ‘Asr. Then he said to the sun, ‘You are subject to the divine command and I am subject to the divine command.’ ‘O Allah, do not let it set on me for a while.’”²²²

The evidence that this Prophet was Yoosha’ is the fact that the Prophet Muhammad (peace be upon him) said: “The sun was prevented from setting on Yoosha’ when he marched to *Bayt Al-Maqdis* (Jerusalem).”²²³

Righteous people who may or may not have been Prophets

Allah mentions the story of Dhu'l-Qarnayn at the end of *Surah Al-Kaf*. One of the things that He tells us is that He spoke to him: “...We [Allah] said [by inspiration], ‘O Dhu'l-Qarnayn! Either you punish them or treat them with kindness’” (*Quran 18: 86*).

Tubba’

Tubba’ is also mentioned in the Quran. Allah says: “Are they better or the people of *Tubba’* and those before them? We destroyed them because they were indeed *mujrimoon* [disbelievers, polytheists, sinners, criminals]” (*Quran 44: 37*). It is better not to make any definite statement concerning Dhu'l-Qarnayn and Tubba’ as the Messenger (peace be upon him) said: “I do not know whether *Tubba’* was a Prophet or not, and I do not know whether *Dhu'l-Qarnayn* was a Prophet or not.”²²⁴

Al-Khidr

Al-Khidr was a righteous slave of Allah to whom Moosa (peace be upon him) travelled in order to seek knowledge from him. Allah has told us their story in *Surah Al-Kaf*. Moosa [Moses] (peace be upon him) said to him: “... May I follow you so that you teach me something of that knowledge [guidance] which you have been taught [by Allah]? He [Khidr] said, Verily, you will not be able to have patience with me! And how can you have patience about something you do not know? Moosa said, If Allah wills, you will find me patient, and I will not disobey you in aught.’ He [Khidr] said, Then if you follow me, do not ask me about anything until I mention it to you” (*Quran 18: 66-70*). When Al-Khidr

²²¹ *Al-Bidaayah wan-Nihayah*, 1/99.

²²² Ahmad and Muslim. See *Al-Bidaayah wan-Nihayah*, 1/323.

²²³ Ibn Katheer said in *Al-Bidaayah wan-Nihayah* (1/323), “This has been narrated only by Ahmad with this isnaad. It meets with the conditions of Al-Bukhari.”

²²⁴ Al-Haakim and Al-Bayhaqi. See *Saheeh Al-Jaami' As-Sagheer*, 5/121.

explained to Moosa what his actions meant, he said to Moosa: “...as a mercy from your Lord. And I did them not of my own accord...” (*Quran 18: 82*). Meaning, I did not do them on my own initiative; rather, I was commanded to do so by revelation.²²⁵

Disbelieving in one Messenger is like disbelieving in all the Messengers

Allah (may He be glorified and exalted) says: “*The people of Nooh [Noah] belied the Messengers*” (*Quran 26: 105*). “*Aad [people] belied the Messengers*” (*Quran 26: 123*). “*Thamood [people] belied the Messengers*” (*Quran 26: 160*).

It is known that every nation disbelieved in its Messenger. However, disbelief in one Messenger is counted as disbelief in all Messengers. That is because the Messengers are bearers of one Message; they call to one religion and the One who sends them is the same. Therefore, to believe in some of the Messengers and disbelieve in others constitutes disbelief in all of them. Allah describes such people as *kaafir*.

“*Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers saying, ‘We believe in some but reject others,’ and wish to adopt a way in between. They are in truth disbelievers...*” (*Quran 4: 150-151*),

Allah promises a great reward for those who do not make any distinction between His Messengers: “*And those who believe in Allah and His Messengers and make no distinction between any of them [Messengers], We shall give them their rewards; and Allah is Ever Oft-Forgiving, Most Merciful*” (*Quran 4: 152*).

Allah condemned the people of the book for believing in some of the Messengers and disbelieving in others: “*And when it is said to them [the Jews], ‘Believe in what Allah has sent down,’ they say, ‘We believe in what was sent down to us.’ And then they disbelieve in that which came after it, while it is the truth confirming what is with them...*” (*Quran 2: 9*).

The Jews do not believe in ‘Eesa (Jesus) (peace be upon him) or in Muhammad (peace be upon him), and the Christians do not believe in Muhammad (peace be upon him).

No-One can be called a Prophet without evidence

The scholars of *tafseer* and biography have mentioned the names of many Prophets, transmitted from the Children of Israel or based on views whose soundness cannot be proven. If these reports contradict anything that is proven to us from the Book of Allah or the Sunnah of His Messenger (peace be upon him), we have to reject it.

²²⁵A large number of scholars are of the view that Al-Khidr is still alive and did not die. However, some of the greatest scholars of hadith, such as Al-Bukhari, IbnDihyah, IbnKatheer and Ibn Hajar Al-Asqallaani, have sought to prove that these reports are *da'eef* (weak). The strongest evidence to refute those who say that he is still alive is the fact that there is no *sabeh* hadith to support this notion. If he were alive, it would have been obligatory for him to come to the Messenger Muhammad (peace be upon him) to follow him and to support him. Before this, Allah made a covenant with the Prophets that they would believe in Muhammad and support him if he came during their lifetime (*Quran 3: 81*).

THE NEED OF MANKIND FOR THE MESSENGERS AND THEIR MESSAGES

Overview

Allah (may He be glorified and exalted) says: “*Then what is wrong with them [i.e. polytheists, the disbelievers] that they turn away from [receiving] admonition? As if they were [frightened] wild donkeys; fleeing from a hunter, or a lion, or a beast of prey*” (Quran 74: 49-51).

Mankind today, more than before, refuses to submit to the Messengers and their teachings because they are too proud of their knowledge and are too arrogant to follow men who lived centuries before them: ‘*That was because there came to them their Messengers with clear proofs [signs], but they said, ‘Shall mere men guide us?’ So they disbelieved and turned away [from the truth]. But Allah was not in need [of them]. And Allah is rich [free of all needs], worthy of all praise*” (Quran 64: 6).

Is it right to say that mankind has now reached a level where they no longer have need for the Messengers and their teachings? Is mankind now able to guide itself without any reference to the teachings of the Messengers?

To answer that we need only to look no further than the state of the nations which we call advanced and civilized, such as America, Britain, France, Russia and China, in order to see the extent of misery which prevails in those countries. We do not deny that they have reached a high level of material advancement, but with regard to the matters which the Messengers and their teachings came to reform, they have gone far astray. No one can deny that distress, psychological pain and complexes are nowadays the hallmark of the civilized world. Man in the civilized world today has lost his humanity, he has lost himself. Hence the youths are rebelling. They are rebelling against values, morals, customs and laws. They have started to reject the life they are living and to follow everyone who makes a noise in the East or West, any philosopher or dervish who waves a banner at them, any way which they think will bring them happiness. The West has turned into a world whose structure is being undermined by crime, which is led by deviation and a sense of loss. The pillars of the major nations have been shaken with scandals, and what is still hidden is worse than what is known. Those who are known as civilized people nowadays are destroying themselves with their own hands. Their civilization is killing them. Their civilization is producing poisons which spread among them, killing people, dividing societies. Those who are known as civilized peoples are like a huge bird that wants to fly high in the sky but has only one wing.

We need the Messengers and their teachings in order to reform our hearts, enlighten our souls and guide our minds.

We need the Messengers in order to give direction to our lives and to connect us to life and to the Creator.

We need the Messengers so that we do not go astray or deviate and fall into the fetid swamp.

Ibn Taymah explains the need for the Messengers and the Message

Among those who explained this matter was *Shaykh Al-Islam* Ibn Taymah (may Allah have mercy on him), who said: “The Message is essential for mankind; they cannot do without it. They need it more than anything else. The Message is the soul, light and life of the world. How could there be any prosperity or guidance for the world without its soul, life or light? This world is cursed with darkness unless the sun of the Message shines upon it. If the sun of the Message does not shine in a person’s heart and fill it with life, he too is in darkness and is dead. Allah says:

Is he who was dead [without faith due to ignorance and disbelief] and We gave him life [through knowledge and faith] and set for him a light [of belief] whereby he can walk among men like him who is in the darkness [of disbelief, polytheism and hypocrisy] from which he can never come out?...’ (Quran 6: 122).

This is the description of the believer who was dead in the darkness of ignorance then Allah revived him with the spirit of the Message and the light of faith and gave him light by which to walk among people. But the *kaafir* has a dead heart, walking in the darkness.”

“And thus We have sent to you [O Muhammad] rooh [a revelation and a mercy] of Our command. You knew not what is the Book or what is faith? But We have made it [this Quran] a light wherewith We guide whoever of Our slaves We will...” (Quran 42: 52).

Comparison between the need of the body for medical knowledge and the need of the body and soul for religious knowledge

In his book *Miftaah Daar As-Sa’adah* (Key to the Abode of Bliss), Ibn Al-Qayyim wrote concerning this subject: “The Shari’ah is based on the definition of knowing what pleases Allah or angers Him, in matters where people have been given a choice. It is based on pure revelation. The need for that is greater than the need for breathing, let alone the need for food and drink (because such needs are not on the same level as the need for the Shari’ah). This is because the worst that can happen when one is deprived of air, food and drink is the death of the body and its separation from the soul. On the other hand, when a person is deprived of the Shari’ah, it could lead to the total corruption of the heart and soul, and eternal doom. There is a vast difference between this and the death of the body. People do not need anything more than they need to know what the Messenger (peace be upon him) brought, to follow and call others to it, persevering in doing so, and to strive against those who deviate from it until they return to it. People cannot be sound at all without this. There is no way to attain happiness and the greater victory except by doing this.”²²⁶

²²⁶The quote on this subject is taken from *Majmoo’ Al-Fataawa Shaykh Al-Islam*, 9/93-96.

Can we rely on reason and do without revelation?

People nowadays use the mind that Allah has bestowed upon them to claim that they are able to do without the Messengers and their Message (even though they are provided for and sustained by the Almighty). Hence we see them promulgating laws, dictating what is permitted and what is forbidden, and planning and directing as they wish. All of this they base on their own mind and reason, what they think is right and wrong, and what they approve and disapprove of.

The Muslim should not hasten to deny the ability of man's mind to recognize what is good or evil. "Allah has given His slaves the instinct to differentiate between good and evil. He instilled this ability in their mind: the ability to distinguish between the two, just as He has given them an instinct to differentiate between what is beneficial and what is harmful, and what suits them and what does not. He has given them the faculties to understand all that and to differentiate between these different kinds of things."²²⁷

We should note the following, though: There are some matters which are in man's best interests, but man cannot come to know them on the basis of reason and the mind alone, because they do not come within the capabilities of his mind. "How can the mind know Allah and His Names and Attributes? How can the mind know the details of Allah's laws and His religion which He has prescribed for His slaves? How can the mind work out what Allah loves and is pleased with, what angers Him and what He dislikes? How can the mind know the details of His rewards and punishments, what He has prepared for His friends and what He has prepared for His enemies, and the extent and degrees of those rewards and punishments? How can the mind know the matters of the unseen which Allah does not tell to any of His creation except the Messengers whom he chose...and other matters which the Messengers brought and conveyed from Allah, which the mind has no way of knowing?"²²⁸

When the mind recognizes something is good or bad, it understands that in general terms. It cannot understand the details brought by the Shari'ah. Even if the mind can understand some details, it is limited to just a few details; it is not a comprehensive understanding. "The mind can recognize the beauty of justice, but as to whether a specific action is just or unjust, this may be beyond the comprehension of the mind. The mind and reason cannot comprehend the justice or otherwise entailed in every single deed and action."²²⁹

Ibn Tamiyah said, "The Prophets brought that which could not be known by reason and the mind alone. They did not bring anything irrational (that could be

²²⁷ *Mitfaah Daar As-Sa'aadah*, 2/116.

²²⁸ *Ibid.*, p. 117.

²²⁹ *Ibid.*

rejected on the basis of reason); they told us of things which could not possibly be known by the mind and reason alone, but which do not go against reason.”²³⁰

Whatever conclusions are reached by the mind, even if they are correct, are no more than assumptions. And assumptions can be undermined by opposite opinions and the views of heretics. Even if those conclusions survive such a scrutiny, if they are not based on revelation then they are mere speculation in which truth may be confused with falsehood.

THE TASKS AND MISSIONS OF THE MESSENGERS

Conveying the Message Clearly

The Quran and Sunnah explain to us the mission and tasks of the Messengers: “*O Messenger [Muhammad]! Proclaim [the Message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message...*” (*Quran 5: 67*). Conveying the Message means reciting the texts which Allah has revealed, without adding anything or taking anything away: “*Recite [O Muhammad] what has been revealed to you of the Book [Quran]*” (*Quran 29: 45*). “*Similarly [to complete My Blessings on you], We have sent among you a Messenger [Muhammad] of your own, reciting to you Our verses [Quran]*” (*Quran 2: 151*).

Conveying the message also means that the Messenger explains the revelation which Allah has sent down to His slaves. This is because he is more able than anyone else to explain its meanings and objectives and he knows better than others what Allah meant by His revelations. Concerning this Allah said to His Messenger:

“...And We have also sent down unto you [O Muhammad] the dhikr [reminder and the advice (i.e. Quran)], that you may explain clearly to men what is sent down to them, and that they may give thought” (*Quran 16: 44*).

Just as the explanation may take the form of words, it may also take the form of actions. The actions of the Messenger (peace be upon him), in prayer, charity, Hajj and other matters, explained the words of the Quranic texts.

If people turn away from the call of the Messengers and ignore it, the Messengers are not able to do anything; they can do no more than convey the Message: “...But if they turn away, your duty is only to convey the Message...” (*Quran 3: 20*).

Calling People to Allah

The role of the Messengers is not limited only to explaining the truth and conveying the message. They also have to invite people to follow their call and respond to it, and to apply it to themselves in belief, word and deed. In this regard they all set out from the same starting point. They tell the people, “You are slaves of Allah, and Allah is your Lord and God. Allah has sent us to teach you how to worship Him, because we are the Messengers of Allah, sent by Him, so you have

²³⁰*Majmoo’ Al-Fataawa Shaykh Al-Islam*, 2/312

to obey us and follow us”: “*And verily, We have sent among every ummah [community and nation] a Messenger [proclaiming], Worship Allah [alone] and avoid taaghoot [all false deities, i.e. do not worship anything other than Allah]”*” (*Quran 16: 36*). Every Messenger said to his people: “*So fear Allah, keep your duty to Him, and obey me*” (*Quran 26: 108, 110, 126, 131, 144, 150, 163, 179*).

Examples which make the Messengers role clear

The angels coined likenesses for the Messenger (peace be upon him) which explain his role and his task. According to a hadith: “I saw in a dream that Jibreel (Gabriel) was standing at my head and Mikaa’el was standing at my feet. One of them said to the other, ‘Coin a likeness for him.’ He said, ‘Listen and understand. The likeness of you and your ummah is like that of a king who has a house. In it (this house) he builds a room where he places a table filled with food. He sends a Messenger to invite the people to share his food. Some of them respond to the Messenger and others do not. Allah is the King, the house is Islam, the room is Paradise, and you, O Muhammad, are the Messenger. Whoever enters Islam will enter Paradise, and whoever enters Paradise will eat of whatever is there.’” This has been narrated by Al-Bukhari and Tirmidhi.²³¹

Bringing Glad Tidings and Warnings

The Messengers calling people to Allah is always accompanied by glad tidings and warnings, because there is a very strong connection between calling people to Allah and glad tidings and warnings. Therefore, in this verse, the Quran limits the mission of the Messengers to these two things: “*And We do not send the Messengers except as givers of glad tidings and warners...*” (*Quran 18: 56*).

The glad tidings and warnings which the Messengers bring apply both to this world and the Hereafter. In this world they bring glad tidings to the obedient of a good life:

“*Whoever works righteousness, whether male or female while he [or she] is a true believer [of Islamic Monotheism], verily, to him We will give a good life [in this world with respect to contentment and lawful provision]...*” (*Quran 16: 97*). “...*Then whoever follows My Guidance, he shall neither go astray nor shall be distressed*” (*Quran 20: 123*).

They seek to warn the sinners with regard to loss in this world: “*But whoever turns away from My reminder [i.e. neither believes in the Quran or acts on its teachings], verily, for him is a life of hardship*” (*Quran 20: 124*).

They warn them of a punishment: “*But if they turn away, then say [O Muhammad], I have warned you of a saa’iqah [an awful destructive cry, torment, hit, thunderbolt] like the saa’iqah which overtook ‘Aad and Thamood [people]*” (*Quran 41: 13*). They give glad tidings to the obedient of Paradise and blessings in the Hereafter: “...*Whoever obeys Allah and His Messenger [Muhammad] will be admitted to Gardens under which rivers will flow [in Paradise], to abide therein. And that will be the greatest success*” (*Quran 4: 13*). They convey warnings to the evildoers and sinners of Allah’s punishment in the

²³¹*Saheeh Al-Jaami’, 2/319.*

Hereafter: “*And whoever disobeys Allah and His Messenger [Muhammad] and transgress His limits, he will cast him into the Fire to abide therein. And he shall have a disgraceful torment*” (*Quran 4: 14*).

Reforming and Purifying People’s Souls

Allah is most merciful to His slaves. Part of that mercy is His reviving their souls through His revelation and illuminating them with His light: “*And thus We have sent you [O Muhammad] rooh [a revelation and a mercy] of Our command. You did not know what the Book is or what is faith? But We have made it [this Quran] a light wherewith We guide whoever We will...*” (*Quran 42: 52*),

Allah sent His Messengers with His guidance to bring forth the people from darkness into light: “*And indeed We sent Moosa [Moses] with Our aayaat [signs and proofs] [saying], ‘Bring out your people from darkness into light...’*” (*Quran 14: 5*). Without this light, hearts become blind: “*...Verily, it is not the eyes that turn blind, but it is the hearts which are in the breasts that turn blind*” (*Quran 22: 46*).

Correcting Deviant Ideas and Spurious Beliefs

In the beginning people were of sound nature; they worshipped Allah alone and did not associate anything or anyone with Him. But when they split up and became different from one another, Allah sent the Messengers to bring the people back to the right path and to rescue them from misguidance: “*Mankind were one community and then Allah sent Prophets with glad tidings and warnings...*” (*Quran 2: 213*).

Each Messenger called his people to the Straight Path; he explained it to them and called them to follow it. This is something which all the Messengers had in common. And every Messenger corrected the deviation that was occurring in his time and his land. The Messengers explained this path and fought persistently against deviation from it.

Establishing Proof Against the People

There is no one for whom leaving no (reason for people to have) excuses (of not knowing) and for whom facilitating repentance is dearer than Allah. Therefore, Allah sent the Messengers and revealed the Books so that people would not be able to give excuses on the Day of Resurrection: “*Messengers bringing good news as well as warnings in order that mankind should have no plea against Allah after [the coming of] the Messengers*” (*Quran 4: 165*). If Allah did not send Messengers, the people would come on the Day of resurrection disputing with Allah, saying, “How can You punish us and send us to Hell when You did not send to us anyone who could tell us what You wanted from us?” As Allah says:

“*And if we had destroyed them with torment before this [i.e. Messenger Muhammad and the Quran], they would surely have said, ‘Our Lord! If only You had sent us a Messenger, we should certainly have followed Your aayaat [proofs, verses, lessons, signs, revelations, etc.] before we were humiliated and disgraced’*” (*Quran 20: 134*).

On the Day of Resurrection, when Allah gathers together the first and the last, Allah will bring to each nation its Messenger so that he may testify against them, saying that he conveyed the Message of his Lord, and may establish proof against them. The Quran tells us:

“How [will it be] then, when We bring from each nation a witness and We bring you [O Muhammad] as a witness against these people? On that day those who disbelieved and disobeyed the Messenger [Muhammad] will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah” (Quran 4: 41-42).

Hence those who refused to follow the Messengers and turned away from their guidance will not be able to do anything but admit their wrongdoing when punishment befalls them. They will be asked on the Day of Resurrection: “... Did there not come to you your Messengers with [clear] evidences [and signs]? They will say, ‘Yes.’ They will reply, ‘Then call [as you like]! But the invocation of the disbelievers is nothing but in vain [as it will not be answered by Allah]’” (Quran 40: 50).

Directing the Affairs of the Ummah

Those who respond to the Messengers from the *jamaa’ah* (the group who is on the truth) and *ummah* (Islamic community) need someone who will direct their affairs. The Messengers play this role during their lifetimes and judge among the people according to the rulings of Allah: “...So judge among them by what Allah has revealed” (Quran 5: 48). Allah called Prophet Dawood, saying: “O Dawood [David]! Verily, We have placed you as a successor [and vicegerent] on the earth; so judge you between men in truth [and justice]” (Quran 38: 26). And Allah says about the *Tanraat* (Torah): “...By which the Prophets, who submitted themselves to Allah’s will, judged for the Jews...” (Quran 5: 44).

The Messengers judged between the people, and they led the *ummah* in peace and in war, taking care of judicial matters and taking care of the people’s interests. In all of that they acted in obedience to Allah: “He who obeys the Messenger [Muhammad], has indeed obeyed Allah...” (Quran 4: 80).

Hence the slogan of the Muslims which they always declare is “hear and obey”: “The only saying of the faithful believers, when they are called to Allah [His Words, the Quran] and His Messenger to judge between them, is that they say, ‘We hear and we obey’...” (Quran 24: 51).

REVELATION-AL-WAHY

Prophethood is a Divine Gift²³²

Prophethood is a divine gift which cannot be attained merely by longing and hoping or by striving and trying. The philosophers lied when they claimed that

²³²The *Mu’tazilah* believed that the sending of the Messengers and the revelation of the Books was obligatory upon Allah. The truth is that this is a favour bestowed by Allah upon His slaves and a mercy to them. Saying that He had to send these is unacceptable, if we mean that He made it obligatory upon Himself. See *Lawaami’ Al-Anwaar Al-Babiyah*, 2/256, 258.

Prophethood could be attained simply by striving, doing all kinds of acts of worship, taking on the most difficult acts of worship, and persisting in disciplining oneself and purifying one's thoughts.

Allah has stated in more than one *ayah* (verse) that Prophethood is a divine gift:

"Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried [in the ship] with Nooh [Noah], and of the offspring of Ibraaheem [Abraham] and Israel, and from among those whom We guided and chose..." (Quran 19: 58).

And Allah said to Moosa [Moses]: "...O Moosa [Moses], I have chosen you above men by [giving you] My Messages and by My speaking [to you]..." (Quran 7: 144).

Umayyah ibn Abi As-Salt hoped that he would be the prophet of his ummah, and he composed a lot of poetry addressed to Allah, praying to Him, but he did not achieve what he wanted. Allah indeed spoke the truth when He said: "...Allah knows best with whom to place His Message..." (Quran 6: 124).

The Way in Which Allah Communicated with His Prophets and Messengers

Wahy (revelation) is the name Allah has called this way of communicating. Allah says: "Verily, We have sent the revelation to you [O Muhammad], just as We sent the revelation to Nooh [Noah] and the Prophets after him. We also sent the revelation to Ibraaheem [Abraham], Ismaa'eel [Ishmael], Ishaaq [Isaac], Ya'qoob [Jacob], and Al-Asbaat [the offspring of the twelve sons of Ya'qoob (Jacob)], Eesa [Jesus], Ayyoob [Job], Yoonus [Jonah], Haaroon [Aaron], and Sulaymaan [Solomon]; and to Dawood [David] we gave the Zaboor [Psalms]" (Quran 4: 163).

Wahy' (revelation) means rapid, secret communication, no matter how it was performed.²³³ It may take the form of inspiration, as was the revelation of Allah to the disciples and also to the mother of Moosa [Moses]: "And when I [Allah] inspired [awhaytu] Al-Hawaariyyoon [the disciples of Eesa (Jesus)] to believe in Me and My Messenger..." (Quran 5: 111)

"And We inspired [awhaytu] the mother of Moosa [Moses] [saying], 'Suckle him [Moosa]...'" (Quran 28: 7). It may also mean communicating with signs and gestures. The Quran refers to the gestures of Zakariyya to his people as revelation (*wahy*):

"Then he came out to his people from al-mibraab [a praying place or a private room] and he told them by signs [awhaa ilayhim] to glorify Allah's praises in the morning and afternoon" (Quran 19: 11).

But on most occasions in the Quran, *wahy* refers to when Allah communicates to those whom He has chosen from among His slaves. He tells them everything that He wants them to know of various kinds of guidance and knowledge, in a secret manner.

²³³Fath Al-Baari, 1/9; Al-Misbaah Al-Muneer, 651, 652.

Different Forms of Allah's Revelation to His Messengers

Allah says, describing these different forms:

"It is not given to any human being that Allah should speak to him unless [it be] by revelation, or from behind a veil, or [that] He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise" (Quran 42: 51).

There are three such forms:

The first form

Where revelation is cast into the heart of the Prophet to whom revelation is sent, so that the Prophet has no doubt that what has been cast into his heart is from Allah. It is narrated in *Saheeh ibn Hibbaan* that the Messenger of Allah (peace be upon him) said: "The Holy Spirit (i.e. Jibreel/Gabriel) inspired into my heart that no soul will die until its provision and lifespan have been completed. Therefore fear Allah and do not strive too hard in seeking provision."²³⁴

Ibn Al-Jawzi was of the view that the phrase *illa wahyian* "unless (it be) by revelation" meant inspiration in a dream.²³⁵

The dreams of the Prophets:

The way in which Ibn Al-Jawzi interprets the first form of revelation as dreams is undoubtedly a part of revelation, for the dreams of the Prophets are true. Hence the Close Friend of the Most Merciful, Ibraaheem [Abraham] (peace be upon him) obeyed the command of Allah to sacrifice his son when he saw in a dream that he should do so. These dreams are counted as a divine command. Allah says:

"And when he [his son] was old enough to walk with him, he said, 'O my son! I have seen in a dream that I am slaughtering you [offering you in sacrifice to Allah]. What you think about this?' He said, 'O my father! Do that which you are commanded. In sha' Allah [if Allah wills] you shall find me as-saabiroon [a patient one].' Then when they had both submitted themselves [to the will of Allah] and he had laid him prostrate on his forehead, We called out to him, 'O Ibraaheem! You have fulfilled the dream!' Verily, thus do We reward the mubsinoon [good-doers]" (Quran 37: 102-105).

The second form:

When Allah speaks to His Messengers from behind a veil. This is how Allah spoke to Moosa [Moses] (peace be upon him):

"And when Moosa came at the time and place appointed by Us, and his Lord [Allah] spoke to him..." (Quran 7: 143). Allah also spoke to Adam: "He said, 'O Adam! Inform them of their names'..." (Quran 2: 33).

Allah also spoke to Messenger Muhammad (peace be upon him) when he was taken up to heaven.

²³⁴Tasfeer Ibn Katheer, 6/215, commentary on the chapter *Ash-Shoora* 42: 51.

²³⁵Zaad Al-Maseer, 7/297.

The third form:

Revelation to the Messenger via the angel. This is what Allah meant in the *aayah* (verse): "...Or [that] He sends a messenger to reveal what He wills by His leave..." (*Quran 42: 51*). The messenger referred to here is Jibreel (Gabriel), or it may be another angel, but that is in very few cases.²³⁶

How the angel came to the Messenger (peace be upon him):

By studying the texts we find that the angel came in three ways:²³⁷

1. The Messenger sees him in the form in which Allah created him. This happened only twice to Messenger Muhammad (peace be upon him)
2. The revelation comes to him (with the sound like) the ringing of a bell. It then goes away and the Messenger (peace be upon him) understands what has been said.
3. The angel appears to him, speaks to him, and addresses him [in the form of a human being, animal or another form], and he understands what the angel says to him. This was the easier way for the Messenger (peace be upon him) to bear. This happened to our Prophet when Jibreel (Gabriel) came to him for the first time in the cave of Hiraa'.

Portents of Revelation:

Before the Messenger (peace be upon him) saw the angel, he used to see a light and hear a voice, but he did not see the angel who was causing the light or see the one who was addressing him. Muslim narrated in his *Saheeh* that Ibn 'Abbaas said, "The Messenger of Allah (peace be upon him) stayed in Makkah for fifteen years. He heard the voice and saw the light for seven years, without seeing anything, and for eight years during which revelation came to him. He then stayed in Madeenah for ten years."²³⁸

The Effect of the Angel on the Messenger (Peace Be Upon Him):

Those who disbelieve in the Messengers claim that what happened to the Messenger (peace be upon him) was some kind of epilepsy, and that the devils made some kind of contact with him. This is a lie. When a person suffers an epileptic fit, he loses consciousness or becomes completely unaware and does not remember anything after the epileptic fit has passed. But when an angel contacted the Messenger (peace be upon him), the Messenger's body increased in size and his face was filled with light.²³⁹ Moreover, after this, the Messenger would stand

²³⁶ *Aalam Al-Mala'iikah* (The World of the Noble Angels) by Al-Ashqar, p. 40.

²³⁷ *Ibid.*, p. 40.

²³⁸ Nawawi's commentary on Muslim, 15/104: What Ibn 'Abbaas mentioned is different to what is known of the period during which he (the Prophet) received revelation in Makah. What is known is that he received revelation from the age of forty and he migrated at the age of fifty-three, so the period in Makah was thirteen years.

²³⁹ Tirmidhi. See *Jaami' Al-Usool*, 12/41.

up and was aware of everything that the angel had told him; he was the one who would tell his Companions what had been revealed. ‘Aa’ishah (may Allah be pleased with her and with her father) told us that, “The Messenger (peace be upon him) would receive revelation on an intensely cold day. By the time it departed from him, his forehead would be dripping with sweat.”²⁴⁰

THE ATTRIBUTES OF THE MESSENGERS

Being Human:

The wisdom of the All-Knowing, All-Wise dictated that the Messengers whom He sent to mankind should be themselves human: “*Say [O Muhammad], I am only a man like you...”* (Quran 18: 110).

Man is the One Who is Qualified to Convey the Message:

Those who object and think that it is very unlikely that Allah would choose some humans to convey His Message do not give man his due. Man is qualified to undertake the ultimate trust, the trust of Allah which the heavens and the earth and the mountains could not bear.

“Truly, We did offer al-amaanah [the trust, moral responsibility and all duties which Allah has ordained] to the heavens and the earth and the mountains, but they declined to bear it and were afraid of it [i.e. afraid of Allah’s torment]. But man bore it. Verily, he was unjust [to himself] and ignorant [of its results]” (Quran 33: 72).

They do not look at the essence of man, the soul which was breathed into him by Allah: “*So, when I have fashioned him completely and breathed into him [Adam] the soul which I created for him, then fall [you] down prostrating yourselves to him”* (Quran 15: 29).

It is this soul which distinguishes man, making him human and giving him the role of *khaleefah* (vicegerent) on earth. “*Their Messengers said to them, We are no more than human beings like you, but Allah bestows His grace to whom He wills of His slaves...”* (Quran 14: 11).

In the case of Prophet Muhammad (peace be upon him), look how Allah took such care of him despite the fact that he was an orphan and poor: “*Did He not find you [O Muhammad] an orphan and gave you a refuge? And He found you unaware [of the Quran and its legal laws and Prophethood] and guided you? And He found you poor and made you rich [with self-contentment]?”* (Quran 93: 6-8).

Allah cleansed him and purified him, took away from him the evil of *Shaytaan* from the time that he was very young. It is narrated from Anas (may Allah be pleased with him) that Jibreel (Gabriel) (peace be upon him) came to the Messenger of Allah (peace be upon him) when he was playing with some other boys. Jibreel wrestled him to the ground, opened his heart, and removed a clot from it. He said, “This is the share of Satan in you,” and he washed it with Zamzam water in a basin of gold. The heart was then joined together and restored

²⁴⁰Al-Bukhari: *Kitaab Badu’ Al-Wahy* (See *Fath Al-barari*, 1/18).

to its correct place. The boys came running to his mother,²⁴¹ meaning his wet-nurse, saying, “Muhammad has been killed!” They rushed towards him and found that his face was pale. Anas said, “I used to see the mark of those stitches on his chest.” This incident is narrated by Muslim.²⁴²

Something similar happened when Jibreel came to prepare the Prophet (peace be upon him) for the great journey on which he was taken up to the highest heavens. This is related in the hadith of the *Israa'* (Night Journey).²⁴³

Why Were the Messengers Human and Not Angels?

The enemies of the Messengers suggested that the Messengers who were sent to them should be angels whom they could see, or that an angelic Messenger should be sent along-side the human Messenger, at least: “*And those who expect not a meeting with Us said, Why are the angels not sent down to us, or why do we not see our Lord?...*” (*Quran 25: 21*). “*And they say, Why does this Messenger [Muhammad] eat food and walk about in the markets [as we do]. Why is an angel not sent down to him to be a warner with him?...*” (*Quran 25: 7*).

The refutation comes from the Quranic texts:

- 1) Allah chose them as humans and not angels because that is a greater test. According to a hadith narrated by Muslim, “I have only sent you in order to test you and to test others by you.”²⁴⁴
- 2) It is an honour to those whom Allah has favoured: “*Those were they unto whom Allah bestowed His grace from among the Prophets...*” (*Quran 19: 58*).
- 3) Humans are more able to lead and direct, and they are more suited to be leaders and examples. Sayyid Qutb said concerning this, “There is a reason why the Message was sent to mankind through a man, for a man feels what they feel, he experiences the same things, feels the same pains, understands their inclinations and longings, and knows their needs and burdens. Consequently, he feels compassion for their weaknesses and shortcomings, and he hopes that they will become stronger and overcome their failings. He leads them step by step, understanding their motives, emotions and responses, because at the end of the day he is one of them.”²⁴⁵
- 4) It is difficult to see the angels and seeing them is no simple matter. Even though the Messenger (peace be upon him) was the best of mankind and was given a great deal of physical and mental strength, when he saw Jibreel (Gabriel) (peace be upon him) in his true form, he was filled with great terror and fled to his home trembling. It was physically hard on

²⁴¹This was his “foster-mother”, Haleemah As-Sa’diyyah.

²⁴²*Mishkaat Al-Masaabeh*, 3/152.

²⁴³*Saheeh Al-Jaami' As-Sagheer*, 4/81.

²⁴⁴*Mukhtasar Saheeh Muslim* by Al-Mundhiri, p. 283.

²⁴⁵*Fi Zilaal Al-Quran*, 19/2553.

him when the revelation came to him. Hence Allah, the Almighty, All-Powerful, said, refuting them: “*On the Day they will see the angels, no glad tidings will there be for the mujrimoon [criminals, disbelievers, polytheists, sinners] that day...*” (*Quran 25: 22*). This means that they will only see the angels at the time of their death or when punishment comes.

If we look back in history, it is all too clear that no matter whom the Messengers and Prophets were, they were all disbelieved. Moreover, what we have learned from the Quran and from the Sunnah is that it is highly distressing for a human to bear to see an angel in the form that Allah created them. Yet man in his ignorance and arrogance insisted on such a thing, believing that angels are similar to man, when clearly they are not. If an angel were to appear in the form of man, as happened to our Prophet (peace be upon him), they would probably still not have believed. This is because an angel in the form of a man before their eyes would continue to be something of which they would demand further proof, as they persist in their ignorance and disbelief insisting on seeing an angel in the form in which Allah created him.²⁴⁶

Implications of the Human Nature of the Prophets and Messengers:

The fact that they were human implies that they had the same attributes as all other human beings: “*And We did not send before you [O Muhammad] but men to whom We revealed. So ask the people of the Reminder [Scriptures—the Tawraat (Torah), the Injeel (Gospel)], if you do not know. And we did not create them [the Messengers with] bodies that did not eat food nor were they immortals*” (*Quran 21: 7-8*).

They were born just as other humans were born. They had fathers and mothers, uncles and aunts. They married and had children: “*And indeed We sent Messengers before you [O Muhammad], and made for them wives and offspring...*” (*Quran 13: 38*).

And Allah said to His slave: “*Verily, you [O Muhammad] will die, and verily, they [too] will die*” (*Quran 39: 30*).

The Prophets Suffered Trials:

The human nature of the Prophets implies that they would suffer trials and tribulations, as was the case for Prophet Yoosuf (peace be upon him): *He [Yoosuf] said, ‘O my Lord! Prison is dearer to me than that to which they invite me’...*” (*Quran 12: 33*). Their people harm them and their opponents may kill them: “...*Is it that whenever there came to you a Messenger with what you yourselves did not desire, you grew arrogant? Some of them you disbelieved and some you killed*” (*Quran 2: 87*).

They fall sick. It is narrated that the Messenger (peace be upon him) said, “The Prophet of Allah Ayyoob continued to suffer that trial for eighteen years. Everyone near and far spurned him except for two men among his brothers...”²⁴⁷

²⁴⁶Summarisation by Caren Knight—*Kareema Abdul-Abad Muhammad*.

²⁴⁷Abu Ya'laa in his *Musnad*; Abu Na'eem in his *Al-Hilyah*; wad-Diyaa' in *Al-Mukhtaaraab*; Ibn Hibbaan in his *Saheeh*. See *silsilat Al-Ahaadeeth As-Saheehah*, hadith no. 17.

Among the other things the Prophets suffered was the loss of family and wealth, and some Prophets had many children and much wealth.

The Prophets did not merely suffer tribulation; they were the most sorely tested of mankind. It is narrated from As-Sa'b ibn Sa'd that his father said that he asked the Messenger of Allah (peace be upon him), "Which of the people are most sorely tested?" He replied, "The Prophets, then the next best, and the next best. A man will be tested according to his level of religious commitment. If his commitment is strong, he will be tested more severely; if there is some weakness in his religious commitment, he will be tested according to his level of religious commitment. The trial will persist until it leaves him walking on the face of the earth with no sin on him."²⁴⁸

The Prophets Engaged in Human Work:

One of the implications of their being human is that they did the same kinds of work as other humans do. The Messenger of Allah (peace be upon him) said: "You should take the black ones, for they are the best." They asked, "Did you ever tend sheep?" He said, "Was there ever any Prophet who did not tend sheep?" This is narrated by Al-Bukhari in his *Saheeh*.²⁴⁹

Ibn Hajar said, "What the Imams (the leading pious scholars) said is that the reason behind the Prophets' tending sheep was that they would learn to be humble, their hearts would become accustomed to solitude, and they would thereby move on from taking care of sheep to taking care of nations."²⁵⁰

The Prophet Dawood (David) (peace be upon him) was a blacksmith who made chainmail (shields). Allah (may He be glorified and exalted) says: *"And We taught him the making of metal coats of mail [for battles], to protect you in your fighting. Are you then grateful?"* (Quran 21: 80).

They Do Not Have Any Divine or Angelic Qualities:

The fact that they are human implies that they are not divine; they do not have any of the qualities of divinity at all. Hence the Messengers declared that they had no power and no strength of their own, and they sought the protection of Allah, the One. Moreover, they did not lay claim to any of the Attributes of Allah. Allah says, explaining that 'Eesa (Jesus) (peace be upon him) had nothing to do with the things that were attributed to him: *"And [remember] when Allah will say [on the Day of Resurrection], 'O 'Eesa [Jesus], son of Maryam [Mary]! Did you say unto men, 'Worship me and my mother as two gods besides Allah?'"* He will say. *'Glory be to You! It was not for me to say what I had no right [to say]. Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden [and unseen]. Never did I say to them aught except what*

²⁴⁸Tirmidhi, who said it is a *saheeh hasan* hadith; also Ibn Maajah and others. *Silsilat Al-Abaadeeth As-Saheehah*, hadith no. 143.

²⁴⁹*Fath Al-Baari'*, 6/438.

²⁵⁰*Fath Al-Baari'*, 6/439.

You [Allah] commanded me to say, “Worship Allah, my Lord and your Lord.” I was a witness over them while I dwelt amongst them, but when You took me up, You were the watcher over them; and You are a witness to all things” (Quran 5: 116-117).

Another group say that God is the third of three: “*Surely, disbelievers are those who said, ‘Allah is the third of three [in a Trinity]’...*” (Quran 5: 73). Another group say he is the son of God. Allah, the Exalted above that, says: “*And they say, ‘The Most Gracious [Allah] has begotten a son [or children] [as the Jews say, ‘Uzayr is the son of Allah,’ the Christians say that He has begotten a son, and the pagan Arabs say that he has begotten daughters].’ Indeed you have brought forth [said] a terrible evil thing*” (Quran 19: 88-89).

What insult can be greater than this which is attributed to the Creator, may He be Exalted! What misguidance can be greater than this misguidance?

Human Perfection and Outward Appearances:

The fact that the Messengers were the most physically perfect of people does not mean they all looked the same. The kind of perfection which is admired varies, and that is a sign of the perfect power of the One Creator.

The *Sahaabah* (Companions) described our Messenger (peace be upon him) to us. They said that, “He was the best of people, of average height but on the tall side, broad shouldered, having smooth cheeks, intensely black hair, eyes that looked as if they had been lined with khol and long eyelashes. When he took a step he walked with the whole of his foot, and when he put on his cloak it was as smooth as silver.”²⁵¹

Perfect Manners and Attitude:

The Prophets attained a high level in this regard and deserved to be praised by the Lord of Creation. Allah praised His Close Friend Ibraheem (Abraham) (peace be upon him): “*Verily, Ibraheem was, without doubt, forbearing. He used to invoke Allah with humility and was repentant [to Him, always]*” (Quran 11: 75). The daughter of the righteous slave said, describing Moosa [Moses] (peace be upon him): “...O My father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy” (Quran 28: 26).

Allah praised Ismaa’el (peace be upon him) for being true to his promise: “*And mention in the book [Quran] Ismaa’el. Verily, he was true to what he promised, and he was a Messenger, [and] a Prophet*” (Quran 19: 54). And Allah praised the character of our Prophet Muhammad (peace be upon him): “*And verily, you [O Muhammad] are on an exalted [standard of] character*” (Quran 68: 4). One aspect of the noble character of the Prophet (peace be upon him) for which Allah praised him is the mercy and kindness which He created in him: “*Verily, there has come unto you a Messenger [Muhammad] from among yourselves. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you; for the believers [he is] full of pity, kind and merciful*” (Quran 9: 128).

²⁵¹Bayhaqi. See *Saheeh Al-Jaami'*, 4/199.

These characteristics had a great impact in guiding and teaching people. Muslim narrated that a man asked for something from the Messenger (peace be upon him) and he gave him a flock of sheep that was grazing between two mountains. The man came to his people and told them, “I’ve become Muslim, for Muhammad gives so much it is as if he does not fear poverty.” If the Messengers did not have these perfect characteristics which Allah bestowed upon them, people would not have followed them. That is because people do not willingly follow one who has many shortcomings and few virtues.

They Had the Best Lineage

The Messengers were of noble descent. All of the Messengers after Nooh (Noah) were from among his descendants, and all of the Messengers after Ibraaheem (Abraham) were from the line of Ibraaheem. Allah says: *“And indeed, We sent Nooh and Ibraaheem, and placed in their offspring Prophethood and Scripture...”* (Quran 57: 26).

Hence, Allah chose as His Messengers those who were the best among their peoples in terms of lineage. According to a hadith narrated by Al-Bukhari, the Messenger (peace be upon him) said, *“I have been sent (as a Messenger) in the best of all the generations of Adam’s offspring since their creation.”*²⁵²

The Prophets Were Not Slaves:

Among the attributes of perfection is the fact that the Prophets were not slaves. As-Safaareeni said concerning this, “Slavery is a kind of shortcoming that does not befit the position of Prophethood. A Prophet called people night and day, and it is not easy for a slave to do such a thing. Slavery is also a kind of shortcoming that puts people off and makes them reluctant to follow such a person or to take him as a leader and example. It may be the result of *kufr* (disbelief, as slaves are captives from wars with disbelievers), and the Prophets are far from such a thing.”²⁵³

Talents and Abilities:

The Prophets were given brilliant minds, great intelligence, eloquent tongues, strong intuition and other talents and abilities. These were essential to the conveying of the Message and the teaching and directing of those who followed it. The Messenger (peace be upon him) memorized all that was taught to him and never forgot a single word: *“We shall make you recite [the Quran] so you [O Muhammad] shall not forget [it]”* (Quran 87: 6). They used to explain the religion of Allah to those who were opposed to it, and the Prophets used to prove that their enemies were wrong. In this field, Ibraaheem [Abraham] (peace be upon him) defeated his

²⁵²Fath Al-Baari’, 6/566.

²⁵³Lavaami’ Al-Anwaar Al-Babiyah, p. 2/265.

The objection may be raised that Prophet Yoosuf (peace be upon him) was sold by those who rescued him from the well, and thus became a slave. The response is that in this case slavery was a kind of trial for him, and that he was a free man to whom this wrong was committed. However, his slavery did not last for long, and Allah granted him power and authority after that.

opponent: "...So the disbeliever was utterly defeated. And Allah does not guide the people who are zaalimoon [wrongdoers]" (*Quran 2: 258*).

Achieving True Enslavement to Allah:

There is another kind of perfection which Allah helped His Messengers and Prophets to attain; their achieving true enslavement to Allah ('uboodiyah). The more a person attains a state of true enslavement to Allah, the closer he becomes to attaining human perfection. The Messengers won the race in this respect. Their lives were a series of efforts to attain true enslavement to Allah. And the seal of the Messengers, the leader of the Prophets, was praised by his Lord for achieving the noblest degree of true enslavement to Allah, which is described in relation to revelation (*wahy*): "So [Allah] revealed to His slave [Muhammad through Jibreel (Gabriel)] whatever He revealed" (*Quran 53: 10*). And in relation to *du'aa* (supplication): "And when the slave of Allah [Muhammad] stood up invoking Him [his Lord, Allah] in prayer..." (*Quran 72: 19*).

Because of his perfect enslavement to Allah, the Prophet (peace be upon him) deserves to be given precedence over all of mankind, in this world and in the Hereafter.

Masculinity:

The Messengers were men and not women for reasons which were dictated by the nature of their task. For example:

- 1) The role of a Messenger requires a great many tasks to be performed: addressing men and women; meeting people in secret and openly; moving throughout the land; confronting liars, establishing proof against them and debating with them; preparing and leading armies; and going through the sufferings of war. All of that is suitable for men but not for women.
- 2) The role of a Messenger demands that the Messenger should be in charge of those who follow him, so he issues commands and prohibitions to his followers and he rules and judges among them. If a woman were entrusted with such tasks, she would not be able to do them properly and there would be people who would refuse to follow and obey her.
- 3) Masculinity is a better trait, as we have explained above. Hence Allah has given the role of responsibility to men over women. "*Men are protectors and maintainers of women...*" (*Quran 4: 34*).

Prophethood of Some Women:

In the Quran, Maryam (may Allah be pleased with her) was praised by describing her as *siddeeqah* (the truthful). Allah says: "*The Messiah [Eesa (Jesus)], son of Maryam [Mary], was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a siddeeqah [i.e. she believed in the truthful words of Allah and His Books]. They both used to eat food [as any other human being, while Allah does not eat]*" (*Quran 5: 75*).

If there were any nobler description of her, it would have mentioned in the Quran or in the *sahih* hadith of the Prophet; however, there is no proof or evidence in the holy texts that any woman was a Prophet.

Matters Unique to Prophets and Not Other Human Beings: *Wahy* (Revelation):

Allah bestowed revelation upon them to the exclusion of other human beings. “*Say [O Muhammad], I am only a man like you. It has been revealed to me that your Ilah [God] is One Ilah (God)*” (*Quran 18: 110*).

This revelation implies a number of matters which distinguish them from other people. For example, Allah spoke to some of them and they were contacted by some of the angels; Allah taught them some of the matters of the unseen, past and future; and Allah showed them something of the world of the unseen.

The Prophets’ eyes sleep but their hearts do not:

It is narrated by Al-Bukhari from Anas (may Allah be pleased with him) in the hadith of the *Irsad*: “The Prophet’s eyes sleep but his heart does not. Such are the Prophets: their eyes sleep but their hearts do not.”²⁵⁴

The Prophets were given a choice at the time of death:

The Prophets were given the choice between this world and the Hereafter.

The mother of the believers ‘Aa’isha (may Allah be pleased with her) narrated, “I heard the Messenger of Allah (peace be upon him) say, ‘There is no Prophet who fell sick but he was given the choice between this world and the Hereafter.’²⁵⁵ During his final illness his voice became very hoarse, and I heard him say, *In the company of those on whom Allah has bestowed His grace, of the Prophets, the siddiqoon [those followers of the Prophets who were first and foremost to believe in them], the martyrs, and the righteous...*’ (*Quran 4: 69*), and I knew that he had been given the choice.”²⁵⁶

A Prophet is buried only where he dies:

Other matters which Allah has decreed only for the Prophets are matters which have to do with what happens after they die. The hadith states, “No Prophet was ever buried except where he died.”²⁵⁷ Hence the *Sahaabah* (Companions) (may Allah be pleased with them all) buried the Messenger (peace be upon him) in ‘Aa’isha’s room, where he had died.

The earth does not consume their bodies: One of the ways in which Allah honours His Prophets and Messengers is that the earth does not consume their bodies. No matter how long a time passes, their bodies remain preserved from decay.

²⁵⁴ *Fath Al-Baari*, 6/579.

²⁵⁵ *Al-Bukhari* and *Muslim*. See *Silsilat Al-Abaadeeth As-Saheehah*, 2/316.

²⁵⁶ *Saheeh Al-Al-Bukhari bi Sharhihi Fath Al-Baari*, 8/255.

²⁵⁷ Imam Ahmad in his *Musnad* with a *sahih isnaad*. See *Saheeh Al-Jaami’ As-Sagheer*, 5/46.

They are alive in their graves:

It is narrated in a *sahih* hadith that the Prophet (peace be upon him) said, “The Prophets are alive in their graves, praying.”²⁵⁸ Muslim narrated from Abu Hurayrah (may Allah be pleased with him) in the story of the *Israa'* that the Prophet (peace be upon him) said, “I saw myself among a group of the Prophets; Moosa [Moses] was standing praying,... ‘Eesa [Jesus] was standing praying, and Ibraheem [Abraham] was standing praying.”²⁵⁹

THE INFALIBILITY OF THE PROPHETS

The ummah is unanimous that the Messengers are infallible in their bearing the Message:²⁶⁰ *“We shall make you recite [the Quran] so you [O Muhammad] shall not forget [it], except what Allah may will...”* (*Quran 87: 6-7*). And He guaranteed that He would collect it in the heart of the Prophet (peace be upon him): *“Move not your tongue concerning [the Quran, O Muhammad] to make haste therewith. It is for Us to collect it and give you the ability to recite it. And when We have recited it to you through Jibreel (Gabriel), then follow its recitation”* (*Quran 75: 16-18*). And they are infallible in their conveying the Message: *“O Messenger [Muhammad]! Proclaim [the Message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message”* (*Quran 5: 67*).

If there had been any concealment or changing of that which Allah revealed, then the punishment of Allah would have befallen the one who concealed or changed anything: *“And if he [Muhammad] had forged a false saying concerning Us [Allah], We surely would have seized his right hand [or with power and might], and then We certainly would have cut off his life artery [aorta]”* (*Quran 69: 44-46*). *“Nor does he speak of [his own] desire. It is only revelation revealed”* (*Quran 53: 3-4*).

Minor Sins of the Prophets:

Most of the scholars said that the Prophets were not infallible against minor sins. Ibn Taymiyah said, “The view that the Prophets were infallible against major sins but not minor sins is the view of most of the scholars of Islam and of all different groups.”²⁶¹

Evidence:

Adam’s sin of eating from the tree from which Allah forbade him to eat: *“...Then they both ate from the tree, and so their private parts became manifest to them. And they began to cover themselves with leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray”* (*Quran 20: 116-121*). Prophet Nooh [Noah] (peace be upon him) prayed to his Lord for his *kaafir* (disbelieving) son: *“And Nooh called upon his Lord*

²⁵⁸ Narrated by the *Jamaa'ah* from Anas. See *Sabih Al-Jami'*, 2/414.

²⁵⁹ *Fath Al-Baari*, 6/487.

²⁶⁰ More than one scholar narrated that there was consensus on their infallibility in this regard. See *Majmoo' Al-Fataawa*, 10/291. *Lawaami' Al-Anwaar Al-Babiyah*, 2304.

²⁶¹ *Majmoo' Al-Fataawa Shaykh Al-Islam*, 4/319.

and said, ‘O my Lord! Verily, my son is of my family! And certainly, Your promise is true and You are the most just of judges’’ (Quran 11: 45).

But his Lord rebuked him for saying that. Allah told him that his son was not part of his family and that this action of his (Nooh) was not a righteous deed: ‘*He said, ‘O Nooh! Surely, he is not of your family; verily, his work is unrighteous. So do not ask Me for that [concerning] which you have no knowledge! I admonish you, lest you should be one of the ignorant’ (Quran 11: 46).*

Prophet Nooh [Noah] (peace be upon him) then asked for forgiveness for his sin: ‘*Nooh [Noah] said, ‘O my Lord! I seek refuge with You from asking You for that [concerning] which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers’ (Quran 11: 47).*

Prophet Dawood (David) (peace be upon him) hastened to pass judgment before he had heard what the second party had to say. But he hastened to repent, and Allah forgave him: ‘*...And he sought forgiveness of his Lord, and he fell down prostrate and turned [to Allah] in repentance. So We forgave him that...*’ (Quran 38: 24-25).

Our Prophet Muhammad (peace be upon him) was rebuked by his Lord for some things: ‘*O Prophet! Why do you forbid [for yourself] that which Allah has allowed, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful*’ (Quran 66: 1).

This *aayah* was revealed when the Prophet (peace be upon him) forbade honey for himself, or he forbade Maariyah Al-Qibtiyyah for himself.

In the Prophet’s (peace be upon him) preoccupation with the *kuffar* as he was calling them to Allah, he turned away from a blind man, Ibn Umm Maktoom. Allah rebuked him for this: ‘*[The Prophet] frowned and turned away; Because there came to him the blind man. And how can you know that he might become pure [from sins]? Or he might receive the admonition, and the admonition might profit him?*’ (Quran 80: 1-4).

The Quran clearly states that the Prophets (peace be upon them) did such things and committed minor sins, judging according to one’s own whims and desires. We seek refuge in Allah from that.

The Prophets however remain infallible of major sins. If the sins of the Messengers remain hidden and were not made clear, we could have become confused about obedience and sin. But Allah drew the attention of the sins of His Messengers and Prophets and helped them to repent without delay. No Prophet or Messenger committed a sin but he hastened to repent and seek forgiveness: ‘*...Our Lord! We have wronged ourselves. If You do not forgive us and do not bestow upon us Your mercy, we shall certainly be of the losers*’ (Quran 7: 23).

Honouring and Respecting the Prophets and Messengers:

It is not permissible to use these minor sins which the Prophets and Messengers committed as a means of slandering them or disparaging them. These are minor issues, restricted in number. Allah has forgiven them and he has purified them from such errors. The Muslim has to learn a lesson for himself from this. For if

the noble Messengers whom Allah chose could be upbraided and warned by Allah for such matters, then we must be very cautious and feel afraid because of our sins and wrongdoings. We have to follow the examples of the Messengers and Prophets in hastening to repent and turn to Allah, always turning to Him and seeking His forgiveness.

SIGNS OF PROPHETHOOD

The Prophets and Messengers whom Allah sent to His slaves told the people, “We have been sent by Allah, and you have to believe and do what we tell you”: “...*Will you not fear Allah and obey Him? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me*” (*Quran 26: 106-108*). Indeed, this is what every Messenger said to his people when he called them to Allah.

As this was the case, then Allah established clear signs, evidence and proof to confirm that the claim of the Messengers to be the Messengers of Allah was true: “*Indeed, We have sent Our Messengers with clear proofs...*” (*Quran 57: 25*).

Different Kinds of Signs:

The kinds of signs which proved the veracity of each Messenger are many and varied. Some of those who listed the signs of Prophethood of our Prophet Muhammad (peace be upon him) counted nearly one thousand signs. These signs may be divided into different groups:

- 1) Signs and miracles which Allah caused in order to show that the Messengers were true.
- 2) Foretelling by earlier Prophets of the coming of later Prophets.
- 3) Lifestyle and conduct of the Prophets.
- 4) The content of the Messenger’s call.
- 5) Allah’s help and support for the Prophets.

Signs and Miracles:

The word *aayah* (translated here as a ‘sign’) in Arabic means a sign which indicates something. What is meant here is something extraordinary which Allah causes to happen at the hands of His Messengers and Prophets. This is something which human beings are unable to reproduce, such as turning a stick into a snake which moves quickly. These extraordinary signs, which cannot be denied or rejected, indicate that they are telling the truth in conveying the Message they bring.

If we examine the signs and miracles which Allah gave to His Messengers and Prophets, we find that they are related to three things: knowledge, power and independence of means.²⁶² These three matters of knowledge, power and independence of means, to which the signs and miracles were related, are limited and only Allah has the power to do them. Hence, Allah commanded His

²⁶² *Majmoo’ Al-Fataawa Shaykh Al-Islam*, 11/312-313.

Messenger to disassociate himself from any such claim: “*Say [O Muhammad], I do not tell you that the treasures of Allah are with me, nor [that] I know the Unseen; nor do I tell you that I am an angel. I only follow what is revealed to me...”*” (Quran 6: 50).

Examples of the signs

The miracle of Prophet Ibraaheem (Abraham) (peace be upon him)

Prophet Ibraaheem (peace be upon him) smashed the idols which his people used to worship. As a result, his people built a fire and threw him into it. But Allah commanded the fire not to harm him: “*They said, Burn him and help your aalibah [gods], if you will be doing.’ We [Allah] said, ‘O fire! Be coolness and safe for Ibraaheem!’ And they wanted to harm him, but We made them the worst losers*” (Quran 21: 68-70).

The signs and miracles of Prophet Moosa (Moses) (peace be upon him)

Allah gave Prophet Moosa [Moses] nine clear signs; the greatest of these was the stick which changed into a snake when he threw it to the ground: “*And indeed We gave Moosa nine clear signs...”* (Quran 17: 101). “[Allah said], ‘And what is that in your right hand, O Moosa?’ He said, ‘This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.’ [Allah] said, ‘Cast it down O Moosa!’ He cast it down and behold, it was a snake, moving quickly! Allah said, ‘Grasp it and fear not; We shall return it to its former state’” (Quran 20: 17-21).

When Pharaoh’s sorcerers saw with their own eyes what the snake of Moosa did, they knew that this was not the action of a human being; rather, it was the action of Allah, the Creator of man. They could not help but fall down before all the people, prostrating to Allah, the Lord of the Worlds.

In addition to this sign was the miracle sent to Moosa [Moses] where his right hand became shining (Quran 20:22). Allah also mentions the other seven signs in *Surah Al-A’raaf*, the seventh chapter of the Quran, where He mentions what He inflicted on the people of the Pharaohs.

- Seven years of drought and famine, caused by low water levels in the Nile and the withholding of rain from the land of Egypt.
- Shortness of crops, whereby the land withheld its goodness and what was produced was affected by stunted growth...
- The flood which inundated the fields and destroyed cities and villages.
- The locusts which did not leave anything green or dry but they devoured it.
- The lice, insects which caused physical harm to people.
- The frogs which made their lives a misery because there were so many of them.
- The blood which affected their food and drink.

The miracles of Allah's Prophet 'Eesa (Jesus)

Among the miracles given to Prophet 'Eesa (peace be upon him) were the forming of a bird from clay and then his breathing into it to bring it to life by the decree of Allah. Another miracle entailed him touching the blind to restore their sight by the will of Allah and touching the leper for Allah to take away his leprosy. 'Esa (peace be upon him) would pass by the dead and call to them, and Allah would bring them back to life: "...And when you made out of the clay a figure like that of a bird, by My permission, and you breathed into it and it became a bird, by My Permission; and you healed those born blind and the lepers, by My Permission; and when you brought forth the dead, by My Permission" (*Quran 5: 110*).

Signs of the seal of the Prophets and the final Messenger (peace be upon him)

Allah caused dazzling miracles and clear signs to happen at the hands of our Prophet Muhammad (peace be upon him).

The greatest sign:

The greatest sign which Allah gave to our Messenger (peace be upon him), indeed the greatest sign of all the Messengers, is the Holy Quran, the clear Book. It is a sign which addresses both the heart and the mind, a sign which will abide until the Day of Judgment, which cannot be changed or altered: "...And verily, it is an honourable, well-fortified, respected Book [because it is Allah's speech, and He has protected it from corruption]. Falsehood cannot come to it from before it or behind it, [it is] sent down by the All-Wise, worthy of all praise [Allah]" (*Quran 41: 41-42*).

The Arabs at the time excelled in the field of eloquence, so Allah challenged the most eloquent of them with this Book. However, although the Arabs, who were hostile towards the call of Islam and the Messenger of Islam, could have destroyed the call of Islam if their most eloquent speakers had managed to produce something to rival this Book, they were unable to do so:

*"And if you [Arab pagans, Jews and Christians] are in doubt concerning that which We have sent down [Quran] to Our slave [Muhammad], then produce a surah [chapter] of the like thereof and call your witnesses [supporters and helpers] besides Allah, if you are truthful. But if you do not do it, and you can never do it, then fear the Fire [Hell] whose fuel is men and stones, prepared for the disbeliever" (*Quran 2: 23-24*).*

A unique sign:

Allah willed that the miracle of the last Prophet Muhammad (peace be upon him) should be of a kind that was different from the miracles of the other Messengers. *"If We will, We could send down to them from the heaven a sign to which they would bend their necks in humility" (*Quran 26: 4*).*

But Allah willed that the miracle of His final Message should be a sign which was mighty, overwhelming and could never be overcome. Consequently, He made its sign the Quran, a complete way of life, a miracle in every aspect.

It is miraculous in the ease with which it penetrates hearts and souls, unfastening their locks and opening their doors in such a moving and effective manner. It approaches problems in an amazing and simple way, and guides and controls (people) in the gentlest way, without any complexities, contortions or contradictions. Allah, the All-Glorious, All-Powerful, willed that this Quran should be the miracle of this Message.

The night journey and ascent into heaven (*Israa'* and *Mi'raaj*):

Another of the clear signs and extraordinary miracles was when Allah took His Prophet (peace be upon him) by night from *Al-Masjid Al-Haraam* (in Makkah) to *Al-Masjid Al-Aqsa* (in Jerusalem), where Allah brought the Prophets together with him [Prophet Muhammad] and where the Prophet led them in prayer as their Imam:

“Glorified be He [Allah] [above all that (evil) they associate with Him] Who took His slave [Muhammad] for a journey by night from Al-Masjid Al-Haraam (Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him [Muhammad] of Our aayaat [proofs, lessons, signs etc.]...” (Quran 17: 1).

Thereafter, he was taken up to the highest heavens, where he saw some of the greatest signs of his Lord. He saw the Archangel Jibreel (Gabriel) (peace be upon him) in his real form in which Allah created him. He saw *Sidrat Al-Muntahaa* (the lote-tree of the utmost boundary), he passed beyond the seven heavens, and the Most Merciful spoke with him and drew him near (Quran 53: 12-18).

The splitting of the moon:

The people of Makkah asked the Messenger (peace be upon him) for a sign, so the moon was split in two, to the extent that they could see (a place called) Harraa' between the two halves. This happened when there was a full moon. Allah recorded this sign in His Book: *“The Hour has drawn near, and the moon has been cleft asunder. And whenever they see a sign, they turn away and say, ‘This is continuous magic’”* (Quran 54: 1-2). Ibn Katheer noted that the Muslims unanimously agreed that the sign took place. He also stated that the *abaaheet* which mention the splitting of the moon are *mutawaatir*, having so many isnads that the report has to be true.²⁶³

The Prophet Muhammad (peace be upon him) causes food to increase:

This is narrated by both Al-Bukhari and Muslim, from Jabir ibn 'Abdullah, who said:

“I came to my wife (on the day of Al-Khandaq) and said, ‘Have you got anything? For I noticed that the Prophet (peace be upon him) is very hungry.’ She brought out a bag in which there was a *saa'* of barley, and we had a black rooster. I slaughtered the rooster and ground the barley, and we put the meat in an earthenware pot. Then I went to the Prophet (peace be upon him) and whispered to him, ‘O Messenger of Allah, we have slaughtered our rooster and ground a *saa'*’

²⁶³ *Al-Bidaayah wan-Nibaayah*, 1/118.

of barley. Come and bring a few people with you.' So the Prophet (peace be upon him) announced in a loud voice, 'O people of Al-Khandaq! Jaabir has made food, come on!' The Messenger of Allah (peace be upon him) then said to Jaabir, 'Do not set down your earthenware pot or bake your bread until I come.' He came, and the dough was brought out to him. He spat in it and blessed it (prayed for blessings from it). Next he went to our earthenware pot, spat in it and blessed it (prayed for blessings from it). Then he said, 'Call the baker woman so that she may help you in making the bread, and scoop food from your pot but do not remove it from the fire.' There were a thousand people, and I swear by Allah that they kept on eating until they had eaten their fill and turned away, although our pot was still bubbling, full of food as it had been in the beginning, and our dough was also as it had been at the beginning."²⁶⁴

The Prophet (peace be upon him) caused water to increase:

This happened often for the Messenger (peace be upon him), however this book will mention just one of these incidents. It is narrated by both Al-Bukhari and Muslim from Jaabir ibn 'Abdullah that he said: "The people became thirsty on the day of Al-Hudaybiyah. The Messenger (peace be upon him) had a vessel in front of him from which he made *wudu'* (ablution). The people then came to him and said, 'We do not have any water for *wudu'* or to drink except what is in your vessel.' The Prophet (peace be upon him) put his hand in the vessel and water started to flow from between his fingers, like springs. We drank from it and performed *wudu'*." Jaabir was asked, "How many were you?" He said, "If we had been one hundred thousand it would have sufficed us, but we were fifteen hundred."²⁶⁵

The Prophet's enemies were prevented from harming him:

Among the examples of the Prophet's miracles is that Allah answered his prayer during the battle of Hunayn: "The Muslims were routed, but the Messenger (peace be upon him) and a few of the believers, those who had offered their oath of allegiance beneath the tree, stood firm. When the fighting grew intense, the Prophet (peace be upon him) took some pebbles and threw them towards the faces of the *kuffar* (the disbelievers in the battle), and then he said, 'They have been defeated by the Lord of Muhammad.'" Al-'Abbaas, the narrator of the hadith, said, "By Allah, as soon as he threw the pebbles, I started to see that their (the disbelievers') force had been spent and they began to retreat," (narrated by Muslim).²⁶⁶

Another example which is also narrated by Muslim states: "Abu Jahl swore by Al-La'at and Al-'Uzza that if he saw the Messenger (peace be upon him) praying in the mosque where Quraysh used to gather, he would step on his neck or rub his face in the dust. When he saw the Messenger (peace be upon him) prostrating, he

²⁶⁴Mishkaat Al-Masaabeeh, 3/168.

²⁶⁵Ibid., 3/170.

²⁶⁶Mishkaat Al-Masaabeeh, 3/172.

wanted to fulfill his oath. However, when he approached the Prophet (peace be upon him), he was suddenly thrown onto his back while raising his arms, as if to protect himself. He was asked, ‘What is the matter with you?’ He said. ‘Between me and him there is a ditch of fire, terror and wings.’²⁶⁷ The Messenger of Allah (peace be upon him) added, ‘Had he come near me, the angels would have torn him limb by limb.’²⁶⁷

The Prophet’s prayers were answered:

The hand of an arrogant man:

Muslim narrated from Salamah ibn al-Awka’ that: “A man was eating in the presence of the Messenger of Allah using his left hand. He (the Prophet) said, ‘Eat with your right hand.’ The man said, ‘I cannot.’ Nothing was preventing him from doing so except his arrogance. The Prophet (peace be upon him) said, ‘May you never be able to.’ Salamah said that he never raised it to his mouth again after that.”

Healing the Sick:

It is narrated that Al-Baraa’ said that the Messenger of Allah (peace be upon him) sent a group of people to Abu Raafi’:²⁶⁸

‘Abdullah ibn ‘Ateek entered his (Abu Raafi’) house one night when he was sleeping and killed him. ‘Abdullah ibn ‘Ateek said, ‘I thrust my sword into his stomach until it came out of his back, then I knew that I had killed him. It was a moonlit night, and I stumbled and fell, breaking my leg. I wrapped it with my turban and went to my companions, and then I went to the Prophet (peace be upon him) and told him (what had happened). He said, ‘Stretch forth your leg.’ So I stretched forth my leg and he wiped it with his hand, and it was as if nothing had happened to it.’²⁶⁹

He expelled the jinn from one who was possessed:

It is narrated that Ya’laa ibn Murrah Ath-Thaqafi said: “We were on a campaign with the Messenger of Allah. When we passed by a well, a woman brought a son of hers who was possessed by the jinn. The Prophet (peace be upon him) took hold of his nose and said, ‘Come out! I am Muhammad, the Messenger of Allah!’ Then we moved on. When we returned to that place (and the woman was there at the well), he (peace be upon him) asked her about the boy. She said, ‘By the One Who sent you with the truth, we have never seen anything wrong with him since.’”²⁷⁰

²⁶⁷Jaami’ Al-Usool, 12/94.

²⁶⁸Abu Raafi’ was a Jew who was the bitterest enemy of the Messenger of Allah (peace be upon him). He broke the treaty and attacked the Prophet (peace be upon him).

²⁶⁹Mu Jizaat Al-Mustafa by Khayr Ad-Deen Waa’ili.

²⁷⁰Sharh As-Sunnah; narrated by Imam Ahmad in his Musnad (4/172) with a saheeh isnad and also in Al-Mishkaat (3/188), edited by our Shaykh Muhammad Naasiruddeen Al-Albani.

The Prophet (peace be upon him) told unseen matters:

“This is the news of the Unseen which We reveal unto you [O Muhammad]; neither you nor your people knew it before this...” (Quran 11: 49). The Prophet (peace be upon him) told of unseen matters at the time when they were happening. Imam Al-Bukhari recorded that, “He spoke of the martyrdom of the three Muslim leaders at the battle of Mu’tah and of Khaaled ibn Al-Waleed’s taking up the flag after they had died. This was on the same day on which the event took place.”²⁷¹

The Prophet (peace be upon him) also foretold the places where the leaders of the *kuffar* (disbelievers) would fall in battle, before the battle of Badr began. Muslim narrated that Anas (may Allah be pleased with him) said: “The Messenger of Allah mobilized the people, and they set out until they stopped at Badr. The Messenger of Allah (peace be upon him) said, ‘Here is the place where so-and-so will fall,’ and he put his hand on the ground here and there. Later (after the battle), none of them passed the spot where the Messenger of Allah (peace be upon him) had put his hand (but the persons named by him had fallen).”²⁷²

Again he spoke of unseen matters that were to happen after his death. For example, Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “When Chosroes dies, there will be no more Chosroes after him. And when Caesar dies, there will be no Caesar after him. By the One in Whose hand is my soul, their wealth will be spent for the sake of Allah.” This has been narrated by Al-Bukhari, Muslim and Tirmidhi.²⁷³

The sorrow of the tree stump:

In *Saheeh Al-Bukhari* and elsewhere, it is narrated that the Messenger of Allah (peace be upon him) used to deliver sermons leaning on a tree stump. When, after the construction of the pulpit, he started to use the minibar, the tree stump was filled with sorrow and its cry could be heard. The Prophet (peace be upon him) came to it and touched it. According to Al-Bukhari’s report: “When the minibar was built, we heard a sound like the sound of a camel coming from the tree stump. [This continued] until the Messenger of Allah (peace be upon him) came and placed his hand on it.”²⁷⁴

Trees submitted to him (peace be upon him):

Imam Tirmidhi narrated from Ibn ‘Abbaas that he said: “A Bedouin came to the Messenger of Allah (peace be upon him) and said, ‘How can I know that you are a Prophet?’ He said, ‘If I call this bunch of dates from this palm tree, it will bear witness that I am the Messenger of Allah.’ So the Messenger of Allah (peace be upon him) called it, and it came down from the palm tree until it came to him

²⁷¹*Mishkaat Al-Masaabih*, 1/172.

²⁷²Ibid., 3.167.

²⁷³*Jaami’ Al-Usool*, 12/59.

²⁷⁴*Jaami’ Al-Usool*, 12/68.

(peace be upon him). Then he said, ‘Go back,’ and it went back. The Bedouin entered Islam.”²⁷⁵

The Previous Nations Were Told About the Coming of the Prophet:

“Is it not a sign to them that the learned scholars of the Children of Israel knew it [as true]?” (Quran 26: 197). This *aayah* (verse) states that among the clear signs that pointed to the veracity of the Messenger Muhammad (peace be upon him) and the truth of the Message that he brought was the fact that the Children of Israel knew that. This fact was recorded and preserved, written in their books which were in circulation among them, as Allah says:

“And verily, it [the Quran and its revelation to Prophet Muhammad] is certainly in the Scriptures [i.e. the Torah and the Gospel] of former people” (Quran 26: 196).

The Quran tells us that the earlier Prophets foretold the coming of our Prophet

“And remember when Allah took the Covenant of the Prophets, saying, ‘Take whatever I gave you from the Book and Hikmah [understanding of the laws of Allah], and afterwards there will come to you a Messenger [Muhammad] confirming what is with you; you must then believe in him and help him.’ Allah said, ‘Do you agree [to this] and will you take up My covenant [which I conclude with you]?’ They said, ‘We agree.’ He said, ‘Then bear witness, and I am with you among the witnesses’” (Quran 3: 81).

Traces of this foretelling in the Bible:

There are some traces of this foretelling still left in the Bible. In the Book of Deuteronomy, God says to (Prophet) Moses: “I will raise up for them [Children of Israel] a Prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the Prophet speaks in my name, I myself will call him to account” (Deuteronomy 18:18-19-NIV).

The fact that this refers to our Messenger (peace be upon him) is quite clear because he is from the children of Ismaa’el, who are the brothers of the Children of Israel. The phrase ‘like you’ means the one who brings laws like Moosa [Moses] (peace be upon him). Muhammad (peace be upon him) is the one in whose mouth Allah put His words, for he was illiterate and could not read from the scriptures, but Allah revealed to him His words and he memorized them and recited them.

‘Eesa (Jesus) foretold the coming of the Prophet (peace be upon him):

Allah tells us that Prophet ‘Eesa (peace be upon him) foretold the coming of Prophet Muhammad (peace be upon him).

“And [remember] when ‘Eesa [Jesus], son of Maryam [Mary], said, ‘O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [Torah which came] before me, and giving glad tidings of a Messenger to come after me whose name shall be Ahmad.’ But when

²⁷⁵Tirmidhi classed it as *sabeh*.

be [Ahmad i.e. Muhammad] came to them with clear proofs, they said, ‘This is plain magic’” (Quran 37: 6).

Ahmad is one of the names of our Prophet Muhammad (peace be upon him), as was proven in *Saheeh Al-Bukhari*, where it is narrated that Jubayr ibn Mut’im said that he heard the Messenger of Allah (peace be upon him) say: “I have (several) names. I am Muhammad; I am Ahmad; I am *Al-Maaibi* by means of whom Allah eliminates *kufr*; I am *Al-Haashir* at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection); I am *Al-Aaqib* (i.e. the one who succeeds the other Prophets in bringing about good).” Muslim also narrated something similar.²⁷⁶

The Messenger (peace be upon him) is mentioned by name in the Bible:

Some Muslim scholars discovered these texts, but the ongoing distortion of this book led to the subsequent elimination of those texts. An example is that which is mentioned in the Book of *Isaiah*²⁷⁷: “I have made you praiseworthy (Muhammad), O Muhammad, the one who is held in high esteem by the Lord. Your name existed from eternity.” The statement that the name of Muhammad existed from eternity is in accordance with the words of the Messenger Muhammad (peace be upon him): “I was a Prophet when Adam was still clay.”²⁷⁸

In the Hebrew bible it says in the third chapter of the Book of *Habakkuk*.²⁷⁹ “The earth was filled with the praise of Ahmad, and his right hand held sway over the nations.” In the edition published in London in 1848 CE, another published in Beirut in 1884 CE, and in the ancient scripts, it is stated even more clearly: “The heavens are illuminated with the glory of Muhammad and the earth is filled with his praise...Your voice is in the rivers and in the seas. O Muhammad come nigh, the mountains saw you and are filled with awe.”

Prophecies from the Gospel:

In the Gospel of Matthew, it says: “And if you are willing to accept it, he is the Elijah who is to come. He who has ears, let him hear” (Matthew 11:14-15–NIV). The Messenger Muhammad (peace be upon him) told us there was no Prophet between him and ‘Eesa (Jesus). So the “Elijah” of whom ‘Eesa (peace be upon him) spoke has to be Muhammad (peace be upon him). In the Gospel of John, it says: “If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counsellor to be with you forever” (John 14:15-16–NIV). In this Gospel it also says: “When the counselor comes, whom I send to you from the Father, the spirit of truth who goes out from the Father, he will testify about me” (John 15:26 15-16–NIV).

²⁷⁶Tasfeer Ibn Katheer, 6/646.

²⁷⁷Al-Jawaab As-Saheeb, 3/326.

²⁷⁸Muhammad Nabi Al-Islam, p. 18.

²⁷⁹Al-Jawaab As-Saheeb, 3/313.

It should be noted that there is a missing sentence before the sentence mentioned in verse 26 of this chapter of the Bible, which is omitted in modern translations but which is clearly stated in older editions of the Gospel. This sentence says: “If the *Munahmana* whom God sent comes to you.” The literal meaning of the word *Munahmana* in Syriac is Muhammad.²⁸⁰

From the Gospel of LukeL:

The author of *Al-Injeel was-Saleeb*²⁸¹ tells us that it says in the Gospel of Luke: “Glory to God in the highest, and on earth Islam, and to mankind Ahmad” (Luke 2: 14). But the translators of the Gospel rendered it as follows: “Glory to God in the highest, and on earth peace to men on whom his favour rests” (Luke 2: 14). Relating to such distortions, omissions and changes to the Books and texts of Allah, He (may He be glorified and exalted) says: “...*Some who displace words from their right places...*” (*Quran* 4: 46).

Prophecies in other world scriptures:

In the book by Mawlana ‘Abdul-Haqq Qadyati, entitled *Muhammad in World Scriptures*, he included a prophecy from the book entitled *Zend Avesta* foretelling the coming of a Messenger who is described as a mercy to the worlds (*soeshyant*). This Messenger would be confronted by an enemy who is called *Angra Mainyu* in ancient Persian, or the Father of Flame (Abu Lahab). He would call people to the one God, to whom there is none co-equal or comparable; this one God has no beginning and no end, no equal, no peer, no partner, no father, no mother, no wife, no child, no son, no dwelling, no body, no form, no colour and no scent. These are some of the Attributes with which Allah is described in Islam: The One, the Self-Sufficient Master, Who begets not nor was begotten, to Whom there is none co-equal or comparable, and Who has no wife and no child.

Description of our Messenger (peace be upon him) in the Torah:

Al-Bukhari narrated from ‘Ataa’ ibn Yasaar that he said that he met ‘Abdullah ibn ‘Amr ibn Al-‘Aas and asked him, “Tell me about the description of the Messenger of Allah (peace be upon him) in the *Tawraat*.” He said, “Certainly, by Allah, he is described in some of the same terms as he is described in the Quran: ‘O Prophet [Muhammad]! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner’ (*Quran* 33: 45); a guide for the unlettered; you are My slave and Messenger. I have named you *Al-Mutawakkil* (the one who puts his trust in Allah), not being harsh or rough, not shouting in the market-place, and not repelling evil with evil, rather overlooking and forgiving. Allah will not take his soul until he has set right the crooked way of the people through him so that they may say, ‘There

²⁸⁰*Muhammad Nabi Al-Islam*, p. 39. Shaykh Al-islam Ibn Tamiyah quoted all the reports in which Prophet ‘Eesa (Jesus) (peace be upon him) foretold the coming of Prophet Muhammad (peace be upon him) and highlighted the evidence contained therein. See *Al-Jawaab As-Saheeb*, 4/6.

²⁸¹*Nuburvat Muhammad min Ash-Shakk ilal-Yaqeen*, p. 300.

is no god but Allah.' Through him, He will open blind eyes, deaf ears, and heedless minds.”²⁸²

Where is this prophecy in the Torah?

This prophecy is not to be found in the Torah that exists nowadays among the Jews and Christians. If what we mean by Torah here is that which is specifically known as the (original) Torah, then this prophecy is one of the things that has been concealed by the Jews; they may be among the things that are hidden by them and are known only to their rabbis.²⁸³

When what they knew came to them, they disbelieved:

Al-Bukhari narrated the story of how ‘Abdullah ibn Salam came to the Messenger (peace be upon him) and embraced Islam, and how he asked the Messenger (peace be upon him) to send for the Jews and ask them about him before they found out that he had become a Muslim. When they came, the Messenger (peace be upon him) addressed them saying: “O Jews, woe to you! Fear Allah, for by Allah, besides Whom there is no other god, you know that I am indeed the Messenger of Allah and that I have come to you with the truth. So become Muslims.” They said, “We do not know that.” He said, “What kind of man is ‘Abdullah ibn Salaam among you?” They said, “He is our leader and the son of our leader, the most knowledgeable among us and the son of the most knowledgeable among us.” He said, “What would you think if he became a Muslim?” They said, “Impossible! He would never become a Muslim.” He said, “O Ibn Salaam, come out to them.” So he came out and said. “O Jews, fear Allah besides Whom there is no other god, for you know that he is the Messenger of Allah and that he has come to you with the truth.” They said, “You are lying.” So the Messenger of Allah (peace be upon him) asked them to leave.²⁸⁴

The testimony of a Jewish boy:

Anas ibn Maalik (may Allah be pleased with him) narrated that there was a Jewish boy who used to serve the Prophet (peace be upon him). The boy fell sick and the Messenger of Allah (peace be upon him) came to visit him. He found his father sitting by his head reading the *Tawraat* (Torah). The Messenger of Allah (peace be upon him) said: “O Jew, I abjure you by Allah Who revealed the *Tawraat* to Moosa [Moses], do you find any description of me and any reference to my coming in the *Tawraat*?” He said, “No.” The child said, “On the contrary, by Allah, O Messenger of Allah, we find reference to your description and your coming in the *Tawraat*. I bear witness that you are the Messenger of Allah.” This is narrated by Bayhaqi with a *sabieeh* isnad.²⁸⁵

²⁸² Al-Bukhari, *Mishkaat Al-Masabeeh*, 3/125.

²⁸³ It seems that until the time of the Messenger (peace be upon him) there existed copies of the *Tawraat* and *Injeel* that had not been distorted, because Allah says: “Let the people of the *Injeel* (Gospel) judge by what Allah has revealed therein” (Quran 4: 47).

²⁸⁴ Al-Bidaayah 3/221.

²⁸⁵ Al-Jawaab As-Sabeeh, 3/287.

A Glimpse at the Prophets:

The Prophets and Messengers used to mix with their peoples, sitting with them, dealing with them and interacting with them in various matters. Thus the people had the opportunity to study and examine them closely. Before his mission began, Quraysh used to call the Messenger of Allah (peace be upon him) *Al-Ameen* (the trustworthy), because of his truthfulness and sincerity. When, at the beginning of the call, the Messenger (peace be upon him) asked them, “If I were to tell you that beyond this valley there is an army that intends to attack you, would you believe me?” They replied, “We have never known you to tell a lie” (Al-Bukhari).

The Quran tells us to use this reasoning: “*Say [O Muhammad], If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense?*” (Quran 10: 16).

This means he told them, “I stayed among you for a long time before I told you that I am a Prophet. How did I live among you? How truthful was I towards you? Would I refrain from telling lies about people and lie about the Lord of mankind (have you then no sense)? Why do you not use your brains and let them guide you to the truth?” A precious metal speaks for itself; a good fruit is known from its colour, shape, smell and taste; the light of a bright lamp guides one to it. “...*Whose oil would almost glow forth [of itself], though no fire touched it. Light upon light! Allah guides to His Light whom He wills...*” (Quran 24: 35).

Some people did not need any proof or evidence to show them that the Messenger (peace be upon him) spoke the truth. This is because his personality, life and biography was the greatest evidence. One of these people was Abu Bakr As-Siddeeq (may Allah be pleased with him). When the Messenger called him to Islam, he did not hesitate. It was enough for ‘Abdullah ibn Salaam to look at the face of the Messenger (peace be upon him) once to know that this was the face of one who spoke the truth, not the face of a liar.²⁸⁶ The Prophet’s wife Khadeejah (may Allah be pleased with her) was of course closely and intimately acquainted with her husband before his Prophethood; she did not hesitate to reassure him when he returned afraid after the first revelation came to him suddenly in the Cave of Hirra’. She said, “Never, by Allah! Never will Allah disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist those afflicted with calamities.”²⁸⁷

Their abstinence from the luxuries of this world:

Another sign of the truthfulness of the Messengers, which can be seen from their biographies, is that they were the most austere of people in their abstinence from the conveniences and transient luxuries of this world and its false splendor. They did not ask for any reward or money from the people whom they called. They did good things for them but did not expect any reward or thanks. The first of the

²⁸⁶Ahmad: *Musnad*; Tirmidhi: *Sunan*. He said it is a *sahih* hadith; Ibn Maajah *Sunan*. (*Al-Bidaayah wan-Nihayah*, 3/210).

²⁸⁷*Sahih Al-Bukhari* (*Fath Al-Baari*, 1/22).

Messengers said to his people: *And O my people! I ask of you no wealth for it; my reward is from none but Allah...*" (*Quran 11: 29*). And Allah commanded the last of the Messengers to say likewise: "*Say, No reward do I ask of you for this, save that whoever wills may take a path to his Lord*" (*Quran 25: 57*).

The Call of the Messengers:

Examining the call of the Messengers gives abundant evidence which shows us the extent of their sincerity. The Messengers brought an integrated system for the reform of mankind and of human society. A religion such as this, whose Messengers said came from Allah, should be of the utmost perfection, free from faults and shortcomings, and not incompatible with human nature or the laws of the universe. The Quran instructs us to follow this line of reasoning, as Allah says: "...*Had it [the Quran] been from other than Allah, they would surely have found therein many contradictions*" (*Quran 4: 82*). "*Verily, this Quran guides to that which is most just and right...*" (*Quran 17: 9*).

The call of our Prophet Muhammad (peace be upon him):

Anyone who examines the call of Prophet Muhammad (peace be upon him) and does not appreciate it and believe in it would be extremely arrogant. This is because our Prophet (peace be upon him) brought this Quran, the like of which mankind and jinn were unable to produce. It includes reports of the past and the future as well as different kinds of knowledge which make the fair-minded person submit to Allah and praise him.

This Book and this knowledge came to us at the hands of an unlettered man who never held a pen and never read anything written by the scholars and scribes who came before him. "*Neither did you [O Muhammad] read any book before it [this Quran], nor did you write any book [whatever] with your right hand. In that case, indeed, the followers of falsehood might have doubted*" (*Quran 29: 48*).

The Help and Support Given by Allah to His Messengers:

Another indication of the truthfulness of the Prophets and Messengers is the fact that Allah supported them and protected them. It is impossible that someone could lie about Allah and claim falsely to have been sent by Him and yet believe that Allah would help him and support him with such falsehood and send angels to make him steadfast and guard him. Allah did this for His trusted slaves whom He chose as Prophets and Messengers, and He would not have done this to an imposter.

The enemies of the Messengers and Prophets were enemies of Allah, and with His support, protection and help, His Messages were conveyed. Allah gave support, help and protection to our Prophet Muhammad (peace be upon him) resulting in victory at the liberation of Makkah. After this the people entered Islam in crowds.

"Verily, those who invent lies against Allah will never prosper" (*Quran 16: 116*).

When the Arabs saw how victorious Islam was, they believed and entered the religion of Allah in crowds: “*When there comes the Help of Allah [to you O Muhammad against your enemies] and the liberation [of Makkah]. And you see that the people enter Allah’s religion [Islam] in crowds*” (*Quran 110: 2-2*).

THE VIRTUE OF THE PROPHETS AND THEIR VARYING STATUS

The Superiority of the Prophets Over Others:

Allah created His creation and He has differentiated between them: “*And your Lord creates whatever He wills and chooses...*” (*Quran 28: 68*). From His earth, Allah chose Makkah and made it the location of His Ancient House; whoever enters it will be safe. He filled men’s hearts with love towards it and enjoined upon mankind the pilgrimage to it (Hajj), for those who have the means to do so. He forbade hunting within its precincts and forbade cutting down its trees. He made the desire to commit evil therein deserve a painful punishment:

“...*And whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment*” (*Quran 22: 25*).

Among the months, He chose Ramadaan; among the nights, He chose *Laylat Al-Qadr*; among the days He chose the Day of ‘Arafah; among the days of the week, He chose Friday. Allah differentiated between the angels and chose from among them the angels who bore the Message to His Messengers and Prophets. The ummah unanimously agrees that the Prophets are superior²⁸⁸ to others, like the truly sincere believers (*as-siddeeqah*), the martyrs and the righteous. The differentiation between them is indicated by this *aayah* (verse):

“*And that was Our Proof which We gave Ibraheem [Abraham] against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon Ishaaq [Isaac] and Ya’qoob [Jacob], each of them We guided, and before him, We guided Nooh [Noah], and among his progeny Dawood [David], Sulaymaan [Solomon], Ayyoob [Job], Yoosuf [Joseph], Moosa [Moses] and Haaroon [Aaron]. Thus do We reward al-muhsinoon (the good-doers). And Zakariyya [Zachariya] and Yahyaa [John] and Eesa [Jesus] and Ilyaaas [Elias], each one of them was among the righteous. And Ismaa’eel [Ishmael] and Al-Yasaa’ [Elisha] and Yoonus [Jonah] and Loot [Lot]. Each one of them We favoured above al-‘alameen [mankind and jinn (of their times)]*” (*Quran 6: 83-86*).

The Messenger (peace be upon him) told us, “After the Prophets and Messengers, the sun has never risen or set on anyone better than Abu Bakr.”

From this hadith it may be understood that the Prophets and Messengers are the best of mankind, and that the best man after them is Abu Bakr As-Siddeeq (may Allah be pleased with him).

Allah has divided His favoured slaves whom He has blessed into four categories, as He said:

²⁸⁸*Majmoo’ Al-Fataawa Shaykh Al-Islam*, 11/321.

“And who obeys Allah and the Messenger [Muhammad], then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the siddeeqoon [those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq], the martyrs, and the righteous. And how excellent these companions are!” (Quran 4: 69).

The first and highest of these categories is the Prophets and Messengers, followed by the siddeeqeen, then the martyrs, and then the righteous. Allah tells us He has given some of the Prophets precedence over others, as He says:

“And indeed, We have preferred some of the Prophets above others. And to Dawood [David] We gave the Zaboor [Psalms]” (Quran 17: 55).

The ummah is unanimous that the Messengers are superior to the Prophets, and that there are clear distinctions among the Messengers, as Allah says:

“Those Messengers! We preferred some of them to others; to some of them Allah spoke [directly]; others He raised degrees [of honour]; and to ‘Eesa [Jesus], the son of Maryam [Mary], We gave clear proofs and evidences and supported him with Rooh-ul-Qudus [Jibreel (Gabriel)]...” (Quran 2: 253).

The Messengers of strong will have the highest status among the Messengers

There are five Messngers who have the highest status among the Messengers and Prophets; Muhammad (peace be upon him), Nooh, Ibraheem, Moosa and ‘Eesa (peace be upon them all). These are the Messengers of strong will: “Therefore be patient [O Muhammad] as were the Messengers of strong will...” (Quran 46: 35).

Allah mentions them in many places in His Book: “He [Allah] has ordained for you the same religion [Islamic Monotheism] which He ordained for Nooh [Noah], and that which We ordained for Ibraheem [Abraham], Moosa [Moses] and ‘Eesa [Jesus], saying you should establish religion [i.e. follow its orders] and make no divisions in it [i.e. various sects]...” (Quran 42: 13).

How did Allah distinguish some Prophets and Messengers from others?²⁸⁹

Anyone who ponders on the two *ayat* (verses) which mention the differentiation of the Prophets and Messengers will find that Allah has given to those whom He has made superior something that He did not give to others. He has raised them in status above others, has made them able to strive harder in worshipping Allah and calling people to Him, or has made them able to carry out the commands of Allah in the proper manner. Allah singled out Adam (peace be upon him) to be the “father of mankind”. Allah created him with His hand and breathed the soul into him that He had created. Moreover, He commanded the angels to prostrate to him.

²⁸⁹The Prophets and Messengers vary in status, as we have explained here, for Allah has differentiated between them. Some people attribute things to the Prophets and Messengers, thinking that they are venerating them thereby, but they go beyond the limits of truth and fairness.

He favoured Nooh [Noah] (peace be upon him) by making him the first of the Messengers to the people of the earth, and Allah called him a thankful slave. Allah favoured Ibraaheem (Abraham) by choosing him as a close friend (*khaleel*). “*And Allah took Ibraaheem as a khaleel [intimate friend]*” (*Quran 4: 125*).

Allah also differentiated between the Prophets in other ways. A Prophet may simply be a Prophet or he may be a Prophet-king or he may be a slave-Messenger. A Prophet, who is disbelieved and not followed or obeyed, is a Prophet but he is not a king. The one who is believed, followed and obeyed when enjoining only that which Allah commands him, is a slave-Prophet but he is not a king. If he can give commands with regards to what he wants of things that are permitted to him, then he is a Prophet-king, as Allah said to Prophet Sulaymaan (peace be upon him):

“This is Our gift, so spend or withhold; no account will be asked of you” (*Quran 38: 39*).

The Prophet-king is in contrast to the slave-Messenger, as it was said to Prophet Muhammad (peace be upon him), “Choose whether you want to be a slave-Messenger, or a Prophet-king.” The slave-Messenger is more perfect than the Prophet-king, as was the position of our Prophet Muhammad (peace be upon him), who was followed. Thus he will have a reward equal to that of those who followed him. Mankind benefitted because of him. They will be granted mercy because of him, and he will be granted mercy because of them. He did not choose to be a king lest that undermines his share in the Hereafter, because it implies enjoyment of leadership and wealth.

The slave-Messenger is better in the sight of Allah than the Prophet-king. Hence the position of the Prophets Nooh, Ibraaheem, Moosa and ‘Eesa ibn Maryam is higher with Allah than the position of the Prophets Dawood, Sulaymaan and Yoosuf.²⁹⁰

The virtue of the final Messenger Muhammad (peace be upon him):

When Allah will resurrect the first and the last on the Day of Resurrection, our Messenger (peace be upon him) will be the leader of the children of Adam, carrying the banner of praise. On that Day the Prophets and Messengers will be beneath his banner. The Messenger (peace be upon him) said: “I will be the leader of the children of Adam on the Day of Resurrection, and I am not boasting. In my hand there will be a banner of praise, without boasting. There will be no Prophet that Day, Adam or anyone else, but he will be beneath my banner. I will be the first one to intercede and the first one to be called upon to intercede, without boasting” (narrated by Ahmad, Tirmidhi and Ibn Maajah).²⁹¹

When the people’s distress on that Day becomes too intense, the people will ask the great Messengers to intercede with Allah to pass judgment among His slaves. The Messengers will try to avoid that, each of them telling them to go to someone

²⁹⁰ Majmoo’ Al-Fataawa Shaykh Al-Islam.

²⁹¹ Saheeh Al-Jaami’ As-Sagheer, 2/21.

else until when they come to Prophet ‘Eesa (Jesus) (peace be upon him), he will say, “Go to Muhammad, the slave whose past and future sins were forgiven by Allah.” This will be his status on that great Day. This is only because of the favours that Allah bestowed upon him, his great characteristics, noble attitude, striving for the sake of Allah and obeying His commands. Allah has blessed him with virtues in his own self, in his call and in his ummah. Allah singled him out to receive six things that were not given to any Prophet before him. According to the hadith: “I have been favoured over the Prophets with six things; I have been given the ability of concise speech; I have been supported with fear (of me, cast into the hearts of my enemies); the spoils of war have been made permissible to me; the earth has been made a means of purification and a place of worship for me; I have been sent to all of mankind; and I am the last of the Prophets.” This is narrated by Muslim and Tirmidhi.²⁹²

“Say [O Muhammad], ‘O mankind! Verily, I am sent to you all as the Messenger of Allah...” (Quran 7: 158).

And the Prophet (peace be upon him) was sent to the jinn just as he was sent to mankind. After listening to the Quran and believing in the truth that had been revealed, a group of the jinn went back to call their people to the faith:

“O our people! Respond [with obedience] to Allah’s caller [Muhammad] and believe in him. He [Allah] will forgive you (some) of your sins and will save you from a painful torment [Hell]. And whoever does not respond to Allah’s caller cannot escape in the earth, and there will be no awliyaa’ [helpers] for him besides Allah [from Allah’s punishment]. Those are in manifest error” (Quran 46: 31-32).

Prophet Muhammad (peace be upon him) is the Seal of the Prophets, after whom there will be no Prophet:

“...But he (Muhammad) is the Messenger of Allah and the last of the Prophets...” (Quran 33: 40). As our Messenger is the final Prophet, he is also the final Messenger, because every Messenger is a Prophet.

BELIEF IN THE MESSAGES

The Obligation of Believing in the Messages:

One of the basic principles of faith is to believe with strong conviction in the Messages which Allah revealed to His slaves via His Messengers and Prophets and to believe that they conveyed these Messages to mankind.

Belief in all of the Messages:

What Allah revealed to His Messengers may have been revealed from heaven in writing, like the *Tawraat* (Torah) which was sent down to Prophet Moosa [Moses]. Allah says: *“And We wrote for him on the Tablets the lesson drawn from all things and the explanation for all things [and said], ‘Hold unto these with firmness, and enjoin your people to*

²⁹²Sabib Al-Jaami’, 2/21.

take the better therein...” (Quran 7: 145). Or it might have been written in a Book (in the Heaven), but it was sent down verbally in recited form, like the Quran: “*And [it is] a Quran which We have divided [into parts] in order that you might recite it to men at intervals. And We have revealed it by stages [over 23 years]*” (Quran 17: 106).

That which was revealed from the heavens may have been compiled in a book like the Scripture of Ibraaheem (peace be upon him) and the Books which were revealed to Moosa, Dawood, ‘Eesa and Muhammad (may the blessings of peace be upon them all). Alternatively, it may have been revelation which was given to the Messenger or Prophet, Ismaa’el, Ishaaq, Ya’qoob and the Asbaat (peace be upon them all) and the *wahy* which came to our Prophet (peace be upon him).

We are obliged to believe in all the revelation sent down by the Almighty: “*Say [O Muslims], ‘We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa’el, Ishaaq, Ya’qoob and Al-Asbaat [the offspring of the twelve sons of Ya’qoob], and that which has been sent down to Moosa and ‘Eesa, and that which has been given to (other) Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted [in Islam]’*” (Quran 2: 136). “*O you who believe! Believe in Allah, and his Messenger [Muhammad], and the Book [Quran] which He has sent down to His Messenger, and the Scripture which He sent down to those before [him]*” (Quran 4: 136).

How should we believe in the Messages?

We believe in what was said in the previous divinely-revealed Messages, and this means that ruling according to each book was obligatory upon the nations to whom any Book was sent. We believe that the divinely-revealed Books confirm one another: “*And We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Tawraat (Torah) that had come before...*” (Quran 42: 15). Whoever denies anything that Allah has revealed is a *kaafir*:

“*...And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away*” (Quran 4: 136). And Allah (may He be glorified and exalted) says: “*Verily, those who belie Our aayaat [proofs, verses, lessons, signs, revelations etc.] and treat them with arrogance, for them the gates of Heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle [which is impossible]...*” (Quran 7: 40). We believe that each subsequent law abrogated the law that came before it, in whole or in part. The *Injeel* (Gospel) permitted some things which had been forbidden in the *Tawraat* (Torah): “*And I have come confirming that which was before me of the Tawraat (Torah), and to make lawful to you part of what was forbidden...*” (Quran 3: 50).

The Quran abrogated much of what was written in the *Tawraat* (Torah) and the *Injeel* (Gospel): “*Those who follow the Messenger, the Prophet who can neither read nor write [Muhammad] whom they find written with them in the Tawraat [Torah] and the Injeel [Gospel]; he commands them to do al-ma’roof [i.e. monotheism and all Islam’s laws] and forbids them from al-munkar [disbelief and all that Islam forbids], he declares lawful all that is good and prohibits all evil, and he releases them from their heavy burdens [of Allah’s covenant with the Children of Israel] and from the shackles that were upon them...*” (Quran 7: 157).

It is not sufficient to only believe in the Quran:

We should believe in the previous divinely-revealed books, but simply believing is not sufficient in the case of the Quran. Along with believing in the Quran, we must follow it, obey its commands, and avoid its prohibitions.

The Quran is the only divinely-revealed Book, after the coming of the Messenger (peace be upon him), by means of which we may reach Allah. The Messenger (peace be upon him) said, addressing his Companions, “Rejoice, for this Quran is in the hand of Allah, and its edge is in your hands. So adhere firmly to it, for you will never be destroyed and will never go astray after this,” narrated by Tabaraani in *Al-Kabeer*.²⁹³

For the one who adheres to it, the Quran gives protection against going astray and against doom. The Messenger (peace be upon him) often urged the ummah to adhere to this Book. In one of his sermons he said: “O people, I am only a human being, and soon the Messenger of my Lord will come and I will respond. I am leaving among you two things, the first of which is the book of Allah, in which there is guidance and light. Whoever adheres to it and follows it will be guided, and whoever turns away from it will go astray. Therefore, follow the book of Allah and cling to it. And the members of my household, I remind you of Allah with regard to the members of my household,” narrated by Muslim and Ahmad.²⁹⁴

THE REVELATION OF THE MESSAGES

Their Source and Purpose:

The divinely-revealed books all came from one source: “*Alim-Lam-Meem*. [These letters are one of the miracles of the Quran and none but Allah knows their meanings.] Allah! Laa ilaaha illa Huwa [none has the right to be worshiped but He], *Al-Hayyul-Qayoom* [the Ever-Living, the One who sustains and protects all that exists]. It is He Who has sent down the Book [Quran] to you [Muhammad] with truth, confirming what came before it. And He sent down the Tawraat [Torah] and the Injeel [Gospel], aforetime, as guidance to mankind. And He sent down the criterion [of judgment between right and wrong (the Quran)]...” (Quran 3: 1-4).

The divinely-revealed books were all revealed for one purpose and one aim. They were revealed to show the way for mankind to live on this earth and to lead them by means of its teachings, directions and guidance. They were revealed to be a spirit and light that revives and illuminates their souls and removes their darkness and the darkness of life.

The Quran tells in one place the purpose for which Allah sent down the *Tawraat*, *Injeel* and Quran, which are the greatest of the Books which were sent down from Allah:

²⁹³A saheeh hadith; *Saheeh Al-Jaami'*, 1/66.

²⁹⁴*Saheeh Al-Jaami'*, 1/426.

“Verily, We sent down the Tawraat [Torah] to Moosa [Moses], therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s will, judged for the Jews. And the rabbis and the priests [also judged, after those Prophets, for the Jews using the Tawraat], for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto. Therefore do not fear men but fear me [O Jews] and do not sell My verses for a miserable price. And whoever does not judge by what Allah has revealed, such are kaafiroon [disbelievers]. And We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whoever does not judge by that which Allah has revealed, such are the zaalimoon [polytheists and wrongdoers]. And in their footsteps, We sent ‘Eesa [Jesus], son of Maryam [Mary], confirming the Tawraat [Torah] that had come before it, a guidance and an admonition for al-muttaqoon [the pious]. Let the people of the Injeel [Gospel] judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed, [then] such [people] are the faasiqoon [the rebellious i.e. disobedient]. And We have sent down to you [O Muhammad] the Book [Quran] in truth, confirming the Scriptures that came before it and muhaymin [trustworthy and a witness] over them [the old Scriptures]. So judge among them by what Allah has revealed and do not follow their vain desires, diverging away from the truth that has come to you. For each of you, We have prescribed a law and a way of life. If Allah had willed, He would have made you one nation, but [He gave you a law and way of life] to test you in what He has given you; so compete in good deeds. The return of you [all] is to Allah; then He will inform you about that in which you used to differ. And so judge [you O Muhammad] among them by what Allah has revealed and do not follow their vain desires, and beware of them lest they tempt you [O Muhammad] away from some of that which Allah has sent down to you. And if they turn away, then know that Allah’s will is to punish them for some sins of theirs. And truly, most men are faasiqoon [rebellious and disobedient to Allah]. Do they then seek the judgment of [the days of] ignorance? And who is better in judgment than Allah for a people who have firm faith” (Quran 5: 44-50).

Had there been more than one source of guidance and teachings, authority would be fragmented and split between differing systems, laws and authorities. This would lead to imperfection and deviation, confusion and chaos. The human soul would thus become fragmented and human life would become corrupt in the manner indicated in the Quran:

“Had there been therein [in the heavens and the earth] aalibah [gods] besides Allah, then verily, both would have been ruined...” (Quran 21: 22).

“And if the truth had been in accordance with their desires, verily, the heavens and the earth and whoever is therein would have been corrupted!...” (Quran 23: 71). “Then We have put you [O Muhammad] on a [plain] way of [Our] commandment [like the one which We commanded Our Messengers before you]. So follow that, and do not follow the desires of those who do not know” (Quran 45: 18).

The General Message and the Specific Message:

The previous divinely-revealed Messages were sent to specific peoples, but the final Message which was revealed to the Seal of the Prophets and Messengers was a general Message for all of mankind. This implies that this Message should be

distinct from other Messages in a manner that makes it suitable for all times and places. Allah has made it so; He revealed to His final Messenger Muhammad (peace be upon him) just before he died:

“...This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion...” (Quran 5: 3).

When Allah willed to conclude His Message to mankind, He sent to all of mankind a Messenger, the Seal of the Prophets, with a Message for mankind, not for a group or a people in a specific environment, at a specific time, or in specific circumstances... a Message for mankind that transcends circumstances, environment and time, because it is addressed to human nature, which does not alter or change.

“...Allah’s fitrah with which He has created mankind. No change let there be in khalq-illah [the religion of Allah—Islamic Monotheism]. That is the straight religion” (Quran 30: 30).

In this Message, He sent a detailed law which deals with all aspects of human life and activity. It sets out holistic principles and general rules with regard to matters which develop and alter according to time and place, and also detailed rulings and laws with regard to matters which do not develop and alter according to time and place.

This meaning, the perfect and comprehensive nature of the Message, is referred to in more than one place in the Quran, for example:

“...And We have sent down to you the Book [Quran] as an exposition of everything...” (Quran 16: 89). “...We have neglected nothing in the Book [Quran]...” (Quran 6: 38).

Preservation of the Messages:

Because the previous Messages were connected to a particular time, they were not eternal and would not abide. Consequently, Allah did not guarantee to preserve them. The task of preserving them was entrusted to the scholars of the nation to which they were sent. Therefore the preservation of the *Tawraat* [Torah] was entrusted to the rabbis and priests:

“...And the rabbis and priests [also judged, after the Prophets, for the Jews using the Tawraat], for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto” (Quran 5: 44).

But the rabbis and priests were unable to preserve their Books. Some of them betrayed the trust by changing, altering and distorting them. It is sufficient for you to look at the Torah to see the alterations and changes in it, not only with regard to minor issues but also with regard to basic matters. They attributed to Allah things which make one’s flesh crawl, and they attributed to the Messengers things which the riffraff would hate to have attributed to them.²⁹⁵

²⁹⁵This book has previously outlined some of the distortions, omissions and changes in the Books and revelations of Allah, and also some of the fabrications against the Messengers.

But in the case of the final Message, Allah himself guaranteed to preserve it. Allah said: “*Verily, We, it is We Who have sent down the dhikr [recitation and remembrance of Allah within the Quran]. Surely, We will guard it from corruption*” (*Quran 15: 9*).

One of the reasons why the Quran has been preserved is that Allah made it easy to recite and to memorize:

“*And We have indeed made the Quran easy to understand and remember; then is there any that will remember [or receive admonition]?*” (*Quran 54: 22*).

If you look at this world nowadays, East and West, you will find huge numbers of people who have memorized the Quran by heart. This is to the extent that even if a heretic, Jew or Crusader wanted to change a single letter of Quran, not only the scholars who have committed the Quran to memory, understood its meanings and have great knowledge of it would be able to correct him and point out where he had gone wrong or what he had fabricated, but a young boy, a housewife or an old woman who cannot see her way around could also correct him. This Book will remain until Allah decrees that this universe should come to an end and be destroyed.

What Islam means:

Islam means obedience, surrender and submission to Allah by doing that which He commands and abstaining from that which He forbids. Hence, Islam at the time of Prophet Nooh [Noah] (peace be upon him) meant following that which Nooh (peace be upon him) brought. Islam at the time of Prophet Moosa [Moses] (peace be upon him) meant following the Law of Moosa (peace be upon him). Islam at the time of the Prophet ‘Eesa [Jesus] (peace be upon him) meant following the *Injeel* [Gospel]. And Islam at the time of Muhammad (peace be upon him) meant following the noble Messenger (peace be upon him).

The Prophets are Half-Brothers:

The Messenger (peace be upon him) coined a likeness to describe the fact that all of the Messengers followed one religion while their laws differed. The Prophet (peace be upon him) said, “The Prophets are half-brothers born from different mothers; their mothers are different, but their religion is one.”²⁹⁶

When Their Books Were Revealed:

The divinely-revealed Books which are known to us were all revealed in the month of Ramadaan. It says in the hadith: “The *Subuf* of Ibraheem were revealed on the first night of Ramadaan. The *Tawraat* was revealed on the sixth night of Ramadaan. The *Injeel* was revealed on the thirteenth of Ramadaan. The *Zaboor* was revealed on the eighteenth of Ramadaan. And the Quran was revealed on the twenty-fourth of Ramadaan.” This is narrated by Tabaraani.²⁹⁷

²⁹⁶Al-Bukhari, Muslim, Ahmad and Abu Dawood, *Saheeh Al-Jaami'*, 2/14.

²⁹⁷*Saheeh Al-Jaami' As-Sagheer*, 2/28. Shaykh Naasiruddeen Al-Albaani said its isnad is *hasan*.

The Attitude of the Final Message Towards the Previous Messages:

Allah explains this in His Book, where He says: “*And We have sent down to you [O Muhammad] the Book [Quran] in truth, confirming the Scriptures that came before it and mubaymin [trustworthy and a witness] over them [the old Scriptures]...*” (Quran 5: 48).

The Quran confirms the Scriptures that came before it in several ways: “...*Verily, those who were given knowledge before it [Jews and Christians like ‘Abdullah ibn Salaam and Salmaan Al-Farisi], when it is recited to them, fall down on their faces in humble prostration. And they say, ‘Glory be to our Lord! Truly, the promise of our Lord must be fulfilled’*” (Quran 17: 107-108).

This means that whatever Allah promised in His previous Books and on the lips of His Messengers, saying that He would reveal the Quran and send Muhammad, must be fulfilled, i.e. it would inevitably come to pass.²⁹⁸

The Quran brought things which confirmed the previous divinely-revealed Books by mentioning some things which were similar to what is in those Books.

“*And We have set none but angels as guardians of the Fire. And We have fixed their number [19] only as a trial for the disbelievers, in order that the people of the Scripture [Jews and Christians] may arrive at a certainty [that this Quran is the truth, as it agrees with their Books regarding the number (19) which is written in the Tawraat (Torah) and the Injeel (Gospel)] and that the believers may increase in faith...*” (Quran 74: 31).

The certainty referred to is because those who were given the Scripture knew that fact from their Books. The Quran speaks of the revelation of the previous Books and says that they came from Allah; it enjoins us to believe in them as stated above. However, the Quran should be the first and last reference point for learning about the religion which Allah wants and that it is not permissible for us to judge the Quran by the previous divinely-revealed Books, as the misguided Christians and Jews do.

“...*And verily, it is an honourable, well-fortified, respected Book [because it is Allah’s speech, and He has protected it from corruption]. Falsehood cannot come to it from before it or behind it; [it is] sent down by the All-Wise, Worthy of all praise [Allah]*” (Quran 41: 41-42).

The final law is in no need of any other law:

The final divine law has no need to refer to the laws which came before it or the laws which came after it, unlike the law of the Messiah, who referred his followers to the *Tawraat* in most cases. The Messiah came to complete the *Tawraat*, hence the Christians needed the Messages of the Prophets who came before the Messiah, such as the *Tawraat* and *Zaboor* (Psalm). The nations before us needed the *muhaddathoon* [those who were inspired], unlike the ummah of Prophet Muhammad (peace be upon him), for Allah has made them independent of any such need; they are in no need of any other Prophet or *muhaddath*.²⁹⁹

²⁹⁸Tasfeer Ibn Katheer, 2/586.

²⁹⁹Majmoo’ Al-Fataawa Shaykh Al-Islam, 11/224.

THE NAMES OF THE MESSENGERS AND PROPHETS

1- Adam—Adam 2- Idrees—Enoch 3- Nooh—Noah 4- Hood—Hud 5- Saalih—Saleh – 6- Ibraaheem—Abraham 7- Loot—Lot 8- Ismaa'eel—Ishmael 9- Ishaaq—Isaac 10- Shu'ayb—Shuayb (some identify him as Jethro) 11- Ya'qoob—Jacob 12- Ayyoob—Job 12- Yusuf—Joseph 13- Yunus—Jonah 14- Dawood—David 15- Sulaymaan—Solomon 16- Moosa—Moses 17- Haroon—Aaron 18- Zakariah—Zachariya 19- Yahyaa—John 20- Ilyaaas—Elias 20- Yasaa’—Elisha 21- ‘Eesa ibn Maryam—Jesus, son of Mary 22- Muhammad—Muhammad (may Allah’s peace be upon them all).

CHAPTER NINE: THE MINOR RESURRECTION

We have been brought to this life by the will of the Giver and Initiator of life, and we will leave this life when the One Who gave us the soul decides to take it away. People come and others go. This long and ongoing human existence will come to an end one day. There will come a day when all of human life will come to a halt, and indeed the entire universe will be destroyed. But this destruction will not be the end; it is only one of the stages that man will go through. There will come a day when we will all be brought back to life to account for our previous deeds.

The belief that we will be brought back to life for eternity is essential to make man follow the correct path. Disbelief in the resurrection brings misery to human souls and causes mankind to deviate from his intended path in his life. The connection between his life and the life of the Hereafter is very strong, to the extent that this life is like a time for ploughing and sowing and that life is like a time for reaping and harvesting. Therefore man needs to know enough about this life in the Hereafter in order to make him prepare for it and live his life in this world in a manner that will bring him good in the life of the Hereafter.

Because the life of the Hereafter is unseen, the veil cannot be lifted from it even by people with sharp minds and deep insight, let alone those who have less insight. But Allah has told the people about their inevitable course.

AL-QIYAMAH AS-SUGHRA **(THE MINOR RESURRECTION)**

Definition of the Minor Resurrection:

Al-Qiyaamah As-Sughra (the minor resurrection) is death. The stage which every person must go through after the life in this world is given a number of names, such as *Al-Qiyaamah As-Sughra*, *Al-Barzakh* (interval) and *Al-Mawt* (death). *Al-Qiyaamah As-Sughra* is also called *Al-Ma'aad Al-Arwal* (the first appointed time).

Ibn Al-Qayyim said, “Death is a resurrection and the first appointment time.” Allah has made two appointment times and two resurrections for the son of Adam, in which those who did evil will be requited for what they did and those who did good will be rewarded with good. The first resurrection is when the soul leaves the body and travels to the realm of the first requital (reward or punishment).³⁰⁰

***Al-Barzakh* (Interval):**

In Arabic, *Barzakh* means a barrier between two things, Allah says: “...And He has sent a barrier [barzakh] between them...” (*Quran 25: 53*). In Shari’ah, *Barzakh* refers to the period from death until resurrection. Allah says: “...And behind them is *Barzakh* [a barrier preventing them from returning to earth] until the Day when they will be resurrected” (*Quran 23: 100*).

³⁰⁰ *Ar-Roob* by Ibn Al-Qayyim. P. 103.

Mujaahid said, “This is what is between death and the resurrection.” Ash-Shaa’bi was told that so-and-so had died. He said, “He is not in this world or the Hereafter.”³⁰¹

Ibn Al-Qayyim said, “The torment and blessing of the grave is another name for the torment or blessing of *Barzakh*, that is, what is between this life and the Hereafter. The people of this *Barzakh* can see into this world and the Hereafter.”

***Al-Mawt* (Death)**

***Al-Mawt* from the semantic point of view:**

Life and death are opposites, just as light and darkness are opposites. The definition of *al-hayaat* (life) is the opposite of *al-mawt* (death); *hayy* (alive) is the opposite to *mawt* (dead); the plural of *hayy* is *ahyaa*.³⁰²

Human life comes about when the soul is breathed into the foetus in his mother’s womb, and death is the severing of the bond between the body and the soul. It is the change of situation whereby the soul is separated from the body and moves from one realm to another.³⁰³

Greater death and lesser death:

Sleep is akin to death; hence our scholars called it the lesser death. Sleep is a form of death, and waking from sleep is a form of resurrection. “*It is He Who takes your souls by night [when you are asleep] and has knowledge of all that you have done by day. Then He raises you up again...*” (*Quran 6: 60*).

During sleep, people’s souls are taken. After that, if Allah wills to keep a person’s soul while he is asleep, He does so, and if He wills that a person would remain alive, He returns his soul until the appointed time which He has decreed. Allah says: “*It is Allah Who takes away the souls at the time of their death and those that die not during their sleep. He keeps those [souls] for which He has ordained death and sends the rest for a term appointed...*” (*Quran 39: 42*). Allah mentions two deaths: the death which signals the end of life and the death of sleep. He mentions that He keeps the souls of those who are to die and sends back the others.

Death is inevitable:

Death is inevitable for every living creature; there is no escape from it, as Allah says: “*Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. Whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only an enjoyment of deception*” (*Quran 3: 185*). If anyone were to have been saved from death, the best of Allah’s creation—Muhammad (peace be upon him)—would have been saved from it: “*Verily, you [O Muhammad] will die, and verily, they [too] will die*” (*Quran 39:30*).

³⁰¹*Tadhibkit Al-Qurtubi*, 177.

³⁰²*Lisaan Al-‘Arab* by Ibn Manzoor, 1/774.

³⁰³*Lisaan Al-‘Arab*, 1/773.

There is an appointed time for death

There is a destined time for death. It will come in its time. No one can go beyond the appointed time which has been set by Allah. Allah has decreed the life spans of His slaves. It is written with the Pen in *Al-Lawh Al-Mahfooz*. The angels write and have written while a person is and was still in his mother's womb. No man can delay or bring forward what has been written for him. Every person who dies, is killed, drowns, falls from an airplane or car, is burned to death or dies due to any other cause dies (and has died) at the appointed time decreed by Allah. Many texts indicate this. Allah says: “*And no person can ever die except by Allah's leave and at an appointed term...*” (*Quran 3: 145*). “*Wherever you may be, death will overtake you even if you are in a fortress built up strong and high!*” (*Quran 4: 78*).

The time of death is not known to us:

People have no knowledge of the time when death will come to them. That knowledge belongs to Allah alone. It is one of the keys of the unseen, the knowledge of which Allah has kept to Himself. Allah (may He be glorified and exalted) says: “*And with Him are the keys of Al-Ghayb [the Unseen], none knows them but He...*” (*Quran 6: 59*).

“*Verily, Allah, with Him [alone] is the knowledge of the Hour. He sends down the rain and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware [of things]*” (*Quran 31: 34*).

Ahmad, Tirmidhi and others narrated that a group of the *Sahaabah* reported that the Messenger of Allah (peace be upon him) said, “When Allah wants to take the soul of a person in a certain land, he causes him to have a need there.”

THE MOMENT OF DEATH

The Coming of the Angels of Death:

When the appointed time comes and a person's life is drawing to a close, Allah sends the messengers of death to bring forth the soul which is controlling and moving the body.

“*He is the Irresistible [Supreme] over His slaves, and He sends guardians [angels guarding and writing all of one's good and bad deeds] over you, until death approaches one of you, Our messengers [angel of death and his assistants] take his soul, and they never neglect their duty*” (*Quran 6: 61*).

The angels of death come to the believer in a beautiful form, and they come to the *kaafir* (disbeliever) and the hypocrite in a frightening form. According to the hadith of Al-Baraa' ibn 'Aazib, the Messenger (peace be upon him) said: “When the believing slave is about to depart this world and move to the Hereafter, angels come down to him from the heavens with white faces like the sun. They bring with them a shroud from Paradise and aromatics (for embalming) from Paradise, and they sit in front of him as far as the eye can see. Then the Angel of Death

(peace be upon him) comes and sits at his head, and says, ‘O good soul (according to one report ‘O peaceful soul’), come out to forgiveness from Allah and His pleasure.’ Then it comes out like a drop of water from the mouth of a jug, and they take it...

“But when the disbelieving slave (according to one report, immoral slave) is about to depart this world and move to the Hereafter, angels come down to him from the heavens, (harsh and severe) with black faces, bringing sackcloth³⁰⁴ (from Hell). They sit away from him as far as the eye can see. Then the Angel of Death (peace be upon him) comes and sits at his head, and says, ‘O evil soul, come out to the anger of Allah and His wrath.’ Then it cowers within its body and is dragged out just like a (many-hooked) iron skewer passes through wet wool (with which veins and nerves are cut).”³⁰⁵

We cannot see what happens to the dying person at the point of death, although we may see its effects. Allah has told us about the state of the dying person: “*Then why do you not [intervene] when [the soul of a dying person] reaches the throat? And you at the moment are looking on. But We [i.e. Our angels who take the soul] are nearer to him than you, but you do not see [them]*” (*Quran 56: 83-85*).

When the soul reaches the throat as a person is dying, the people around him can see his suffering during the stupor of death, even though they cannot see the angels of the Most-Merciful who are pulling out his soul.

The Stupor of Death:

Death involves a kind of stupor or intoxication which every person will face when the time of death comes. Allah says: “*And the stupor of death will come in truth, This is what you have been avoiding!*” (*Quran 50: 19*).

This stupor is the distress and hardship of death. Ar-Raaghib said in his book *Al-Mufradaat*, “This stupor (*sukr*) is a state where a person loses his mind; this word is used mostly in connection with intoxicant drinks. It is also used to describe such things as anger, love, pain, slumber, and the delirium caused by an intense pain. This is what is meant by this *aayah*.³⁰⁶”³⁰⁶

Those for whom the agony of death is reduced:

The Messenger (peace be upon him) told us that the *shaheed* (martyr) who falls in battle will have the agony of death reduced. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “The

³⁰⁴This refers to a cloth woven from hair which is worn for purposes of being rough on the flesh. ‘Umar S. Al-Ashqar.

³⁰⁵Shaykh Naasiruddin Al-Albani compiled all the narrations of this hadith and combined them into one version comprising all of the additional phrases which were narrated in all the various *sahih* isnads. See *Ahkaam Al-Janaa’i*, p. 59. He attributed it to Abu Dawood (2/281), Al-Haakim (1/27-40), who said it is *saheeh*. Al-Bukhari and Muslim and Ad-Dhahabi agreed with him.

³⁰⁶*Fath Al-Baari*, 11/362.

shaheed does not feel the pain of death except as one of you feels the pain of a nip or a pinch.”

This has been narrated by Tirmidhi, Nasaa'i and Ad-Daarimi. Tirmidhi said this is a *ghareeb hasan hadith* (good but with only one narrator at one point in the chain).³⁰⁷

At the Time of Death, a Person Wishes to Return:

When death comes, a person will wish to go back to this world. This is so that if he was a *kaafir* (disbeliever) he might become a Muslim, and if he was a sinner he might repent. “Until, when death comes to one of them [disbelievers], he says, ‘O my Lord! Send me back, so that I may do good in that which I have left behind!’ No! It is just words he utters; and behind them is *Bazakh* [a barrier] until the Day when they will be resurrected” (*Quran* 23: 99-100). Faith will not be accepted once death comes, and repentance will be of no avail once the death rattle sounds in his throat.

The Believer’s Joy at Meeting Their Lord:

When the angels of the Most Merciful come to the believing slave with glad tidings from Allah, his joy and happiness are apparent. But in the case of the *kaafir* (disbeliever) and evil doer, his distress, grief and exhaustion are obvious. Therefore, when the believing slave is dying, he longs to meet Allah. However, the disbeliever or evildoer does not want to meet Allah. Anas ibn Maalik narrated from ‘Ubaadah ibn As-Saamit that the Prophet (peace be upon him) said: “Whoever loves to meet Allah, Allah loves to meet him. And whoever hates to meet Allah, Allah hates to meet him.” ‘Aa’ishah (may Allah be pleased with her) or one of his wives said, “We do not like death.” He said, “That is not what I meant. But when the believer is dying, he is given glad tidings of the pleasure of Allah and Allah honouring him, so there is nothing dearer to him than what lies ahead of him. But when the *kaafir* is dying, he is given the tidings of Allah’s punishment and torment, so that nothing is more hated by him than what lies ahead of him. Therefore, he hates to meet Allah and Allah hates to meet him.”³⁰⁸

The Presence of *Shaytaan* at the Time of Death:

When death comes, *Shaytaan* is keen not to let the person escape from him. Muslim narrated from Jaabir ibn ‘Abdullah that the Messenger of Allah (peace be upon him) said: “*Shaytaan* is present with anyone of you in all his affairs. He is present even when he is eating. Therefore, if any one of you drops a piece of food, let him clean off any dirt that may be on it and eat it, and do not leave it for *Shaytaan*. When he has finished eating, let him lick his fingers for he does not know in which part of the food the *barakah* (blessing) is.” Our scholars mentioned that during those critical moments (of death), *Shaytaan* comes to a person in the form of his father or mother, or some other loved one who sincerely cares for him, advising him and calling him to follow Judaism or Christianity or some other

³⁰⁷ *Mishkaat Al-Masaabeeh*, 2/358, hadith no. 3836. The editor of *Al-Mishkaat* said its isnad is *hasan*.

³⁰⁸ Al-Bukhari, Kitaab Ar-Riqaaq, Baab Man Ababba Liqaa’ Allah, *Ababba Allah Liqaa’ahu*. See *Fath Al-Baari*, 11/357.

principles that go against Islam. Then those for whom Allah has decreed doom deviate (from the truth).³⁰⁹ This is what is meant in the *aayah*:

“Our Lord! Let not our hearts deviate [from the truth] after you have guided us, and grant us mercy from You. Truly, You are the Bestower” (Quran 3: 8).

Causes that Lead to a Bad End:

If there is something incorrect in the person’s belief which he is convinced is right and to which he clings without thinking that he is mistaken, that false belief may become apparent when he is dying. This incorrect belief may have the effect of destroying the rest of his beliefs at the time of death. This is even if a person is perfect in his asceticism and conduct. If his soul departs before he realizes his error and is able to come back to true faith, then this will be a bad end for him and he will depart this world not as a believer. Thus, he will become one of those whom Allah says:

“...And there will become apparent to them from Allah what they had not been reckoning...” (Quran 39: 47).

“Say [O Muhammad], ‘Shall We tell you the greatest losers in respect of [their] deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds’ (Quran 18: 103-104).

a. Persisting in sin:

Whoever persists in sinning gets used to the sin, and everything that a man gets used to in his life will come back to him at the time of his death. If he was more inclined towards acts of worship, then what he will remember most at the time of death will be acts of worship. If he was more inclined towards sinning, then what he will remember most at the time of death is his sin. It may preoccupy him so much at the time of death that it may prevent him from repenting, so he is chained by it and it forms a barrier between him and his Lord, and it becomes a cause of his being doomed at the end of his life. The Prophet (peace be upon him) said, “Sin is the harbinger of *kufir*.³¹⁰”

The one who does not commit a sin at all, or who commits a sin but repents, is far removed from this danger.

b. Turning away from righteousness:

If a man was righteous in the beginning, then he changed and turned away from being righteous, this will be a cause of his having a bad end, like *Iblees* who at first was in the heavens with the angels and used to strive in worship. However, when he was commanded to prostrate to Adam, he refused and was arrogant and became one of the disbelievers. Another example is *Balaam ibn Ba’ura*’ to whom Allah gave His signs, but he threw them away, preferred this world, and followed his own whims and desires. As a result, he became one of those who went astray.

³⁰⁹Tadhkirat Al-Qurtubi, 33.

And *Barseesa* the worshipper, to whom *Shaytaan* said, “Disbelieve,” but when he disbelieved, *Shaytaan* said, “I have nothing to do with you; I fear Allah, the Lord of the Worlds.” The *Shaytaan* led him astray and caused him to disbelieve, but after that *Shaytaan* declared he had nothing to do with him. This was so that *Shaytaan* would not have a share of his punishment. However, that was of no avail, because Allah says:

“So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the zaalimoon [polytheists, disbelievers, wrongdoers]” (Quran 59: 17).

c. Weakness of faith

If there is some weakness in a person’s faith, that weakens his love for Allah. The love of this world becomes stronger in his heart and takes over until there is no room left for the love of Allah, except the smallest trace which has no apparent effect in counteracting the *nafs*, restraining it from committing sin, or urging it to do acts of disobedience. So the person indulges in his desires and commits sin, and the darkness of sin piles up in his heart and keeps on covering what weak light of faith that is present. When the stupor of death comes, the love of Allah grows weaker in his heart. This is because he sees that he is departing this world, which is so dear to him; this love for this world is so great that he does not want to leave it and it hurts him to depart from it. Allah sees that in him. There is the fear that even hatred may displace the love of Allah in his heart, with that weak love of Allah he had turning into hatred. If his soul departs at this moment of great danger, his end will be a bad one and he will be doomed for eternity. The reason for this bad end is his love of this world.

THE SOUL’S DEPARTURE AND JOURNEY TO HEAVEN

It is narrated by Muslim from a hadith reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “When the soul of the believer departs, it is met by two angels who take it up.” Hammad³¹⁰ added, “And he mentioned its good fragrance of musk.” He (the Prophet) said, “And the inhabitants of heaven say, ‘A good soul that has come from the earth; may Allah bless you and the body in which you used to dwell.’ Then he is taken up to his Lord, Who says, ‘Take it to its destined end.’”

He further said, “But when the soul of the *kaafir* departs...” Hammad said, “And he mentioned its stench and the curses (it receives from the angels) ...” The Prophet (peace be upon him) continued, “...The inhabitants of heaven say, ‘An evil soul that has come from the earth...’ And it is said, ‘Take it to its destined end.’”³¹¹

According to the hadith of Al-Baraa’, the Messenger (peace be upon him) mentioned the way in which the soul of the righteous person will be honoured after it is brought forth from its body: the angels send blessings upon that good

³¹⁰Hammad is one of the narrators of this hadith from Abu Hurayrah, as recorded by Muslim.

³¹¹Muslim, *Kitaab Al-Jannah*, Baab *Arad Maq’ad Al-Mayit*, 4/2202, hadith no 2872.

soul, the gates of heaven are opened for it, it is placed in a shroud from Paradise with embalming perfumes from Paradise, and it emits a beautiful fragrance which is superior to the scent of musk. Then the angels take it on a sublime journey of honour, and the gates of heaven are opened for it. As for the evil soul, the angels of heaven curse it when it is brought forth. The gates of heaven are locked and every group of angels of the Most Merciful who are at the gates plead for it not to be allowed to ascend through the place where they are. That evil soul is placed in a shroud from Hell with embalming perfumes from Hell. There emanate from it foul stenches which offend the angels of the Most Merciful. It is taken up to heaven but the gates of heaven are not opened for it. Then his soul is thrown down from that height.

In the hadith of Al-Baraa', the Messenger (peace be upon him) describes the journey after death, saying, "...When he (the angel of death) takes it (the pure soul), they (the angels) do not leave it in his hand even for a twinkle of an eye before they take it and put it in that shroud and that embalming perfume (from Paradise)." Concerning this, Allah says: "...Our messengers [angel of death and his assistants] take his soul, and they never neglect their duty" (*Quran 6: 61*).

"There comes forth from it (a fragrance) like the finest musk to be found on the face of the earth. They take it up and they do not pass any group of angels but they say, 'Who is this soul?' They say, 'It is so-and-so, the son of so-and-so,' calling him by the best names by which he was known in this world. When they reach the first heaven, they ask for it to be opened for them, and it is opened for them. In each of the heavens, the angels who are closest to Allah walk with him (to bid him farewell) as he moves to the next heaven. This continues until he reaches the seventh heaven. Next Allah says, 'Place the book of My slave in 'Illiyeen (the Register of righteous deeds)': *And what will make you know what Illiyoon is? A register inscribed, To which bear witness those nearest [to Allah, i.e. the angels]*' (*Quran 83: 19-21*). "So they place his book in 'Illiyeen, and then it is said, 'Take him back to the earth, for from it I created them, to it I will return them, and from it I shall bring them forth again."

The same journey will take place for the disbeliever, only the shroud will be of a stench that offends the angels. The Messenger (peace be upon him) added, "The curses of the angels will be upon him, and the gates of heaven will not be opened for him...Allah says, 'Record his book in *Sijjeen* (the register of evil deeds) in the lowest earth. Take him back to the earth, for from it I created them, to it I will return them, and from it I shall bring them forth again.' He will be returned to the earth in a sack cloth with the stench of dead flesh, and the angels will throw him from heaven back into his grave." Allah says: "...*For them the gates of heaven will not be opened and they will not enter Paradise until the camel goes through the eye of a needle...*" (*Quran 7: 40*). "...*and whoever assigns partners to Allah, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to a far off place*" (*Quran 22: 31*).

THE GRAVE

The Terrors of the Grave:

Haani', the freed slave of 'Uthmaan ibn 'Affaan, narrated that whenever 'Uthmaan (may Allah be pleased with him) stood over a grave, he would weep until his beard would become wet. It was said to him, "You remember Paradise and Hell and you do not weep, but when you remember the grave you weep?" He said, "I heard the Messenger of Allah (peace be upon him) say: 'The grave is the first stage of the Hereafter. Whoever passes through it safely, whatever comes after that will be easier for him. However, if he does not pass through it safely, whatever comes after that will be harder for him.'"

He ('Uthman) said, "And I heard the Messenger of Allah (peace be upon him) say, 'I have never seen any (disturbing) scene that is more terrifying than the grave.'" This is narrated by Tirmidhi.³¹²

The darkness of the grave:

At the time of the Messenger (peace be upon him), a woman who used to clean the mosque died. The Messenger (peace be upon him) noticed that she was not in the mosque. They told him that she had died during the night and they had buried her. They did not like to wake him up. He asked his Companions to show him her grave, and he went to her grave and prayed for her. Then he said, "These graves are full of darkness, but Allah illuminates them for their occupants by virtue of my praying for them." This is narrated by Al-Bukhari, Muslim, Abu Dawood, Ibn Maajah, Al-Bayhaqi and Ahmad.³¹³

The Squeezing in the Grave:

When the deceased is placed in his grave, he is squeezed in a manner from which no one, great or small, righteous or immoral, can escape. The squeezing in the grave is inevitable for every person; even children are not spared of this. It is narrated in the *abaadeeth* that Sa'd Mu'aadh was squeezed; he was the one at whose death the Throne shook, for whom the gates of heaven were opened, and whose funeral was attended by seventy thousand angels.³¹⁴

In *Musnad At-Tabaraani Al-Kabeer*, Abu-Ayyoob Al-Ansaari narrated with a *saheeh* isnad, and in *Musnad At-Tabaraani Al-Awsat* and *Al-Kaamil*, Ibn 'Adiy narrated from Anas, that the Messenger of Allah (peace be upon him) said, "If anyone were to have been saved from the squeezing of the grave, it would have been this child."³¹⁵

³¹²Tirmidhi and Ibn Maajah. Tirmidhi said, this is a *ghareeb hadith*. See *Mishkaat Al-Masaabeeh*, 1/48; *Jaami' Al-Usool*, 11/164. Shaykh Naasir said in his commentary on *Al-Mishkaat*, its isnad is *hasan*. See *Saheeh Al-Jaami' As-Sagheer*, 2/85.

³¹³*Ahkaam Al-Jamaa'iz*, p. 87.

³¹⁴Nasaa'i: *Kitaab Al-Janaa'iz*, Baab *Dummat Al-Qabr wa Daghtatubi*, 4/100, Shaykh Naasiruddin Al-Albaani said in *Mishkaat Al-Masaabeeh*, 1/49: its isnad is *saheeh* according to the conditions of Muslim.

³¹⁵*Saheeh Al-Jaami'* (5/71).

The Trial (*Fitnah*) of the Grave

What will this trial be like?

According to the hadith narrated by Al-Baraa' ibn 'Aazib, the Messenger (peace be upon him) said: "Two (very harsh) angels come to him (and treat him roughly) and make him sit up. They say to him, 'Who is your Lord? What is your religion? Who is your Prophet?' This is the last trial to which the believer is subjected. This is what Allah refers to in the *aayah*: '*Allah will keep firm, those who believe, with the word that stands firm in this world*' (*Quran 14: 27*). "So he says, 'My Lord is Allah, my religion is Islam, and my Prophet is Muhammad (peace be upon him).' Then a voice cries out from heaven, 'My slave has spoken the truth.'"

It is narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "A person is placed in his grave, his companions leave him, and he can hear their footsteps. When they have left, two angels come to him, make him sit up and say, 'What did you say about this man Muhammad?' The believer says, 'I bear witness that he is the slave of Allah and His Messenger...' But the *kaafir* or hypocrite says, 'I don't know, I used to say what the people said about him.' It is said to him, 'May you never say what the people (who knew) said!'" This is narrated by Al-Bukhari, Muslim, Abu Dawood and Nasaa'i.³¹⁶

The Torment and the Blessing of the Grave

The ahaadeeth about the torment and blessing of the grave are *mutawaatir*:

The commentator on *At-Tahaawiyah* said, "The reports from the Messenger of Allah (peace be upon him) which confirm the torment and blessing of the grave, as a person deserves, and the questioning by the two angels reach the level of *mutawaatir*.³¹⁷ So it is obligatory to accept these facts and believe in them, but we do not discuss how these things occur because the human mind is not able to comprehend how they happen. This is because it is something which is not known in this world. Islam does not teach anything that contradicts common sense, although it may tell of things that are beyond human imagination. When the soul returns to the body (in the grave), this does not happen in the manner that it happens in this world; it happens in a way that is different from what is known in this world."³¹⁸

Elsewhere he said, "Know that the torment of the grave is the torment of *Al-Barzakh*. Everyone who dies and deserves punishment will receive his share of it, whether he is buried in a grave or not. This is the case whether he is eaten by wild animals, burned until he becomes ashes which are blown away by the wind, crucified, or drowned at sea. His soul and his body will experience the same torment as those who are buried in graves; he will be made to sit up (to be

³¹⁶*Jaami' Al-Usool*, 11/173.

³¹⁷Reported from a very large number of chain narrators.

³¹⁸*Sharh Al-'Aqueedah At Tahaawiyah*, P. 450.

questioned), his ribs will interlock (when he is squeezed by the earth), and so on, as narrated. It is essential to understand what the Messenger (peace be upon him) meant, without adding or taking away anything.”³¹⁹

There are verses in the Quran which point towards the torment of the grave: “...We shall punish them twice, and thereafter they shall be brought back to a great torment” (*Quran 9: 101*). This *ayah* (verse) indicates that there are two torments which will befall the *munaafiqeen* before the torment of the Day of Resurrection; the first is that which Allah sends upon them in this world, either as a punishment from Him or at the hands of the believers, and the second punishment is the torment of the grave. Al-Hasan Al-Basri said, “(This means) We shall punish them twice: the punishment in this world and the torment in the grave.”³²⁰

Because of the seriousness of the matter, the Messenger (peace be upon him) used to teach his Companions about it and he also delivered a sermon on it. In Al-Bukhari it is narrated that Asmaa’ bint Abi Bakr (may Allah be pleased with her) said, “The Messenger of Allah (peace be upon him) stood up to deliver a *khutbah* (sermon). He mentioned the trial of the grave with which each person will be tested. When he mentioned that, a nervous hubbub arose among the Muslims.” This is narrated by Al-Bukhari³²¹ and Nasaa’i. Nasaa’i added that Asmaa’ was unable to understand what the Messenger (peace be upon him) was saying, and so when the hubbub died down, she asked a man who was near her, “May Allah bless you, what did the Messenger (peace be upon him) say at the end?” He said, “[The Messenger of Allah (peace be upon him)] said, ‘It has been revealed to me that you will be tested in your graves [with a test] that is similar to the trial of the *Dajjaal*.’”³²²

The Messenger of Allah (peace be upon him) heard the voices of those who were being tormented:

Allah gave His Messenger the ability to hear those who were being tormented in their graves. This is according to the hadith narrated by Muslim from Zayd ibn Thaabit (may Allah be pleased with him), who said, “While the Prophet (peace be upon him) was on his mule in the garden of Banu-Najjaar, when we were with him, his mule took a different route and nearly threw him off. There were graves there, six or five or four. The Prophet (peace be upon him) said, ‘Who knows whose graves these are?’ A man said, ‘I do.’ He (the Prophet) asked, ‘When did these people die?’ The man replied, ‘They died at the time of *shirk*.’ He said, ‘This ummah will be tested in their graves. Were it not that you might become frightened to bury one another, I would pray to Allah to make you hear what I can hear of the torment of the grave.’”³²³

³¹⁹Ibid., P. 451.

³²⁰*Fath Al-Baari*, 3/233.

³²¹Al-Bukhari *Kitaab Al-Jaami’ Al-Usool*, 11/170.

³²²Nasaa’i, see *Jaami’ Al-Usool*, 11/170.

³²³Muslim in his *Sabeh*, *Kitaab Al-Jannah*, Baab ‘Ard Maq’ad Al-Mayit min Al-Jannah aw An-Naar ‘alayhi, 4/2199.

Description of the blessings and torment of the grave:

According to the hadith of Anas, when the believing slave answers the questions in his grave correctly, “It is said to him, ‘Look at your place in Hell which Allah has replaced with a place in Paradise.’” The Prophet (peace be upon him) said, “He is shown them both.” Qataadah said, “He mentioned that his grave will be expanded for him.” In the hadith of Anas it says that when the *kaafir* or hypocrite answers those questions in the grave wrongly, it is said to him, “May you never know, and may you never say what people (who knew) said!” Then he is struck between the ears with an iron hammer, and he utters a scream which everything can hear except mankind and jinn. This is narrated by Al-Bukhari and Muslim; the version referred to here is narrated by Al-Bukhari. Muslim said, “When a person is placed in his grave...,” mentioning something similar to the above, then he said, “We were told that (his grave) is expanded for him by seventy cubits, and it is filled with verdure [staying like this] until the Day when they (the people) will be resurrected.” According to a report narrated by Abu Dawood, after the believing slave has been questioned and has answered, He is taken to a house in Hell which was for him, and it is said to him, “This was for you, but Allah has saved you and has replaced it with a house in Paradise.” Then it [the house in Paradise] is shown to him, and he says, “Let me go and tell my family.” It is then said to him, “Be still and stay where you are.”³²⁴

What these *abaadeeth* indicate is that everyone (deceased) will be shown his final abode in his grave for as long as he will remain in the grave. This was stated clearly by the Messenger (peace be upon him). According to the hadith narrated by ‘Abdullah ibn ‘Umar (may Allah be pleased with them both), the Prophet (peace be upon him) said:

“When anyone of you dies, he is shown his abode morning and evening. If he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, he is one of the people of Hell. And it is said to him, ‘This is your place until Allah resurrects you on the Day of Resurrection.’”³²⁵

Are the Muslims punished in their graves?

Al-Qurtubi said that Abu-Muhammad ‘Abd al-Haqq said, “Know that the punishment of the grave is not confined only to the *kaafireen* or the *munaafiqeen*; some of the believers will also have a share of that, each according to his deeds and what he has earned by his mistakes and errors.”³²⁶

Reasons for the punishment of the grave:

“The reasons for which people may be punished in their graves fall into two categories, general and specific. In the general category, people may be punished

³²⁴See these reports in *Jaami’ Al-Usool*, 11/173.

³²⁵Al-Bukhari, *Kitab al-Jannah* 7, Baab Al-Mayit ‘alayhi Maq’aduhu fil-Ghadra wal-‘Ashaa, *Fath Al-Baari*, 3/243. Muslim, *Kitab Al-Jannah*, Baab ‘Ard Maq’ad Al-Mayit min Al-Jannah aw An-Naar, 4/3199, hadith no. 2866.

³²⁶*Tadhkirat Al-Qurtubi*, 146.

for their ignorance of Allah, for disobeying His commands, and for committing sins.”³²⁷ In the specific category, the texts mention many examples. Below we shall quote some which we have come across in the *ahaaadeeth* (hadiths).

Failing to purify oneself from urine and spreading slander:

Al-Bukhari and Muslim narrated from Ibn Abbaas (may Allah be pleased with him) that the Prophet (peace be upon him) passed by two graves and said, “They are being punished but they are not being punished because of any major sin.” Then he said, “Yes, one of them used to go around spreading slander, and the other did not use to take precautions to prevent himself from being soiled with urine.” Then he took a fresh branch, broke it in two, placed each part on a grave and said, “Perhaps it may reduce [the punishment] for them for as long as this does not dry out.”³²⁸

The Messenger of Allah (peace be upon him) told us that most of the punishment in the grave is because of urine. Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “Protect yourselves from urine, for most of the torment of the grave is because of it.”

Ghalool (stealing some of the booty of war before it is distributed):

It is narrated that ‘Abdullah ibn ‘Amr said, “A man called Karkarah was appointed in charge of the luggage of the Prophet (peace be upon him). He died and the Messenger of Allah (peace be upon him) said, ‘He is in Hell.’ They went [to him] and found a cloak which had been taken [unlawfully] from the war-booty” Al-Bukhari.³²⁹

Lying and neglecting the Quran, zinaa and ribaa:

Allah showed His Messenger (peace be upon him) different kinds of things for which some sinners would be punished. Al-Bukhari narrated that Samurah ibn Jundub said that when the Prophet (peace be upon him) had prayed, he would turn to face them and ask, “Who among you has seen a dream this night?” If anyone had seen a dream, he would describe it and say whatever Allah willed he should say. Samurah added that one day the Prophet (peace be upon him) asked them, “Has anyone of you seen a dream?” and they said, “No.” The Prophet (peace be upon him) said, “But last night I saw (in a dream) that two men came to me, took me by the hand, and accompanied me to the Holy Land. There was a man sitting and another man standing with an iron hook in his hand.” Some of our companions said, narrating from Moosa (Moses), that there was an iron hook in his hand, “which he (the man standing) inserted into one corner of his (the sitting man’s) mouth and tore his face to the back of his head (with it). He then

³²⁷*Lawaami’ Al-Anwaar Al-Babiyah*, 2/17

³²⁸Al-Bukhari, *Kitaab Al-Janad’iż-Baab ‘Adhaab Al-Qabr min Al-Gheebah wal-Bawl*, *Fath Al-Baari*, 3/242; this version is narrated by him. Also Muslim, *Kitaab Al-Eeman*, *Baab Ad-Daleel ‘ala Najaasat Al-Bawl*, 1/240, hadith no. 292; and by *Nasaa’i*, 4/106.

³²⁹*Mishkaat Al-Masaabeeh*, 2/402.

did the same on the other side. After that his face was restored and the same thing happened again.”

The Prophet (peace be upon him) continued, “I asked, ‘What is this?’ They [the two men] said, ‘Keep going.’ Therefore, we kept going until we came to a man who was lying on his back with another man standing at his head, holding a rock or a stone with which he smashed his head. After he struck him, the rock rolled away and he ran after it. By the time he brought it back, the other man’s head had been restored, and he struck it again. “I (the Messenger) asked, ‘What is this?’ They said, ‘Keep going.’ So we kept going until we came to a hole like a *tannor* (a kind of oven) which was narrow at the top and wide at the bottom, under which a fire was lit. When it (the heat) came near, people rose up until they almost came out of it, and when it died down, they went back down into it. In it were naked men and women.

“I queried, ‘What is this?’ They said, ‘Keep going.’ We kept going until we came to a river of blood in which a man was standing, and on the river bank was another man in front of whom were some stones.”—Yazeed and Wahb ibn Jareer said, narrating from Jareer ibn Haazim, that on the river bank was a man towards whom the man in the river started walking. Whenever he wanted to come out [of the river], he [the man on the river bank] threw a stone into his mouth and he went back to where he was before. The Prophet added, “I questioned, ‘What is this?’ They said, ‘Keep going.’ We kept going until we came to a green garden in which there was a great tree at the foot of which was an old man and children. In front of the tree there was a man stoking a fire. They took me up the tree and took me into a house. I never saw a finer house than that. In it [the house] there were old men, young men, women and children. Then they took me out of the house, up the tree and into a house which was even better, in which there were old and young men. “I said, ‘Tonight you have taken me around; tell me about the things that I have seen.’ They said, ‘Yes, (we will do that). The one whom you saw with his cheeks being torn open was a liar who used to tell lies which would be spread far and wide. What you saw will be done to him until the Day of Resurrection. The one whom you saw with his head being smashed was a man to whom Allah taught the Quran, but he slept (and ignored it) at night and he did not act upon it by day. That will be done to him until the Day of Resurrection. The ones whom you saw in the hole are the adulterers (those who committed *zinaa*), and the one whom you saw in the river was the one who committed *ribba*. The old man at the foot of the tree was Ibraaheem (Abraham) (peace be upon him) and the children around him were the children of mankind (who died in childhood). The one who was stoking the fire was Maalik, the Keeper of Hell. The first house which you entered is the home of the believers in general, and this house is the home of the *shubadaa* (martyrs). I am Jibreel (Gabriel), and this is Mikaa’eel. Now raise your head.’ So I raised my head, and I saw above me something like a cloud. They said, ‘This is your house.’ I said, ‘Let me enter my

house.' They said, 'You have not yet completed your life on earth. When you complete it, you will come to your house.'"³³⁰

The debtor is detained in his grave by his debt:

The hadith narrated by Samurah ibn Jundub states, "The Prophet (peace be upon him) performed the funeral prayer (according to another report he prayed *Fajr*), and when he finished, he said, 'Is there anybody here from the family of so-and-so?' [The people kept quiet, for if he asked them something they would keep quiet (out of respect)]. He said that a few times (three times and no one answered). (Then a man said, 'Here he is.') A man stood up at the back of the people, dragging his lower garment. The Prophet (peace be upon him) said, ['What kept you from answering me the first two times?] I did not hint at your name except for good reason. So-and-so, and he mentioned a man from among them, is being kept away (from Paradise) because of his debt. (If you wish you can ransom him, or if you wish you can leave him to the punishment of Allah).' If only you could have seen his family and those who had anything to do with him standing up and paying off his debts (until there was no one left to make any demands of him)." ³³¹

The torment of the dead because of the weeping of the living:

When 'Umar ibn Al-Khattaab (may Allah be pleased with him) was stabbed, Shuayb called upon him, weeping and saying "O my brother, O my friend!" 'Umar (may Allah be pleased with him) said, "O' Shuayb, are you weeping for me when the Messenger of Allah (peace be upon him) said, 'The deceased is tormented because of some of the weeping of his family for him.'" ³³²

'Aa'ishah (may Allah be pleased with her) denied that the Messenger of Allah (peace be upon him) said this hadith. In Al-Bukhari it is narrated that after 'Umar died, Ibn 'Abbaas mentioned to 'Aa'ishah what 'Umar had said. She said, "May Allah have mercy on 'Umar. By Allah, the Messenger of Allah did not say that Allah would punish the believer for his family's weeping over him. But the Messenger of Allah (peace be upon him) said, 'Allah will increase the torment of the *kaafir* because of his family weeping over him.'"

And the Quran is sufficient for you: "*And no bearer shall bear another's burden*" (*Quran 35: 18*). However, wailing, slapping one's cheeks and rending one's garments were all habits of *Jaahiliyyah*. "They used to request their families to weep and wail over them and to announce the news of their passing to the different tribes. This was a well-known custom among them and is commonly referred to in their poems. The deceased deserve to be punished for that because of what he told them during his

³³⁰Al-Bukhari in *Kitaab Al-Janaa'iż, Fath Al-Baari*, 3/251.

³³¹Shaykh Naasiriddin Al-Albani said in *Akbaam Al-Janaa'iż* p. 15: it was narrated by Abu Dawood 2/84, An-Nasaa'i 2/233, Al-Haakim, 2/25-26, Al-Bayhaqi 6/4/76, At-Tayaalisi in his *Musnad* no. 891, 892 and Ahmad 5/11, 13-20.

³³²This hadith is narrated by Al-Bukhari, *Kitaab Al-Janaa'iż, Baab Qawl An-Nabi Yu'adhdhab Al-Mayit bi ba'd Bikaa'i Ablihi 'alayhi'*, *Fath Al-Baari*, 3/151. It is narrated by Muslim. See *Saheeh Al-Jaami*, 11/92.

lifetime,” as stated by Ibn Al-Atheer.³³³ The conclusion which the Shaykh (Ibn Taymiah) reached is also indicated in some *ahaadeeth*. It is narrated that An-Nu’maan ibn Basheer said that Abdullah ibn Rawaahah (may Allah be pleased with him) fell unconscious, and his sister ‘Amrah started weeping and crying, “O my rock (my support)!?” and so on and so forth, making a list of eulogies. When he woke up, he said, “You did not say anything but it was said to me, ‘Are you really like that?’” When he died, she did not weep for him.³³⁴ This meaning was in fact clearly stated in the hadith narrated by Abu Moosa Al-Ash’ari, who said that the Messenger of Allah (peace be upon him) said: “There is no person who dies and someone starts to weep for him and say, ‘O my rock! O my master!’ and so on, but two angels are appointed over him who strike him on the chest and say, ‘Are you really like that?’” This is narrated by Tirmidhi, who said this is a *ghareeb hasan hadith*.³³⁵

Things which save one from the trial and torment of the grave:

What can save a person from the torment of the grave is to be prepared and ready for death, so that even if death comes suddenly, there will be no cause for regret. Some of the ways of preparing for death are hastening to repent, fulfilling one’s obligations, and doing a lot of righteous deeds. This is because faith, prayer, fasting, *zakaah*, hajj, jihad, honouring one’s parents, upholding the ties of kinship, remembering Allah (*dhikr*) and other kinds of righteous deeds will protect the believer, and by means of these righteous deeds Allah will provide him a way out from every difficulty.

The Messenger of Allah (peace be upon him) told us that righteous deeds will protect a person in his grave. Ibn Taymiyah said, “According to the well-known hadith of Muhammad ibn ‘Amr from Abu Salamah from Abu Hurayrah from the Prophet (peace be upon him), narrated by Abu Haatim in his *Saheeh* and by the Imams, the Prophet (peace be upon him) said, “The deceased can hear their footsteps as they depart from him. If he was a believer, prayer stands by his head, fasting stands to his right, *zakaah* stands to his left and good deeds such as honesty, upholding ties of kinship and treating people kindly stand at his feet. He is approached from the direction of his head, and prayer says, ‘You cannot get past me.’ Then he is approached from the right, and his fasting says, ‘You cannot get past me.’ Then he is approached from the left and *zakaah* says, ‘You cannot get past me.’ Then he is approached from the direction of his feet, and his good deeds such as honesty, upholding ties of kinship and treating people kindly say, ‘You cannot get past me.’ Next it is said to him, ‘Sit up,’ and he sits up. Then the sun is made to appear to him as if it is about to set, and it is said to him, ‘Who is this man who was among you? What do you say about him?’ He says, ‘Let me pray.’ They say, ‘You will do that, but tell us about what we asked you about.’ He says, ‘What did you ask me about?’ They say, ‘What do you say about this man

³³³ *Jaami' Al-Usool*, by Ibn Al-Atheer, 102.

³³⁴ Al-Bukhari, *Kitaab Al-Maghaazi, Baab Ghazwat Mu'tah*.

³³⁵ *Talkees Al-Habeer* by Ibn Hajar, 2/140, hadith no. 806.

who was among you? What is your testimony concerning him?’ He says, ‘I bear witness that he is the Messenger of Allah and that he brought the truth from Allah.’ It is said to him, ‘In this belief you lived, and in this belief you died, and in this belief you will be resurrected, *in sha Allah*.’ Then one of the gates of Paradise will be opened for him, and it is said to him, ‘That is your place therein,’ and his joy and happiness increase. Next one of the gates of Hell is opened for him, and it is said, ‘That was your place therein and what Allah has prepared for you therein (if you had disobeyed Him),’ and his joy and happiness increase more. Finally, his grave is expanded for him, his body is put back as it was, and his soul is placed in nasm at-teeb, which is a bird that perches in a tree in Paradise.”

Abu Hurayrah (may Allah be pleased with him) said (quoting the Quran): “*Allah will keep firm those who believe with the word that stands firm in this world [i.e. they will keep on worshipping Allah alone and none else] and in the Hereafter*” (Quran 14: 27).

a. Seeking refuge with Allah from the trial and torment of the grave

Because the trial of the grave and the torment of the grave are major terrors and sever hardships, the Messenger (peace be upon him) used to seek refuge with Allah from them in his prayer and at other times. He also used to tell his Companions to do likewise. According to the hadith of ‘Aa’ishah, a Jewish woman said to her, “May Allah protect you from the torment of the grave.” She asked the Messenger (peace be upon him) about the torment of the grave, and he said, “Yes, (there is) torment in the grave.” ‘Aa’ishah said, “After that I never saw the Messenger of Allah (peace be upon him) pray any prayer but he sought refuge with Allah from the torment of the grave.” Ghandar added, “The torment of the grave is real.”³³⁶

The Messenger (peace be upon him) used to say to his Companions, “Seek refuge with Allah from the torment of the grave,” and they would say, “*Na’oodhu billabi min ‘adhaab al-qabr* (we seek refuge with Allah from the torment of the grave).”³³⁷

The Prophet (peace be upon him) used to tell them to seek refuge with Allah from the torment of the grave in their prayers after reciting *Tashabbud*. It is narrated that Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When anyone of you recites the *Tashabbud*, let him seek refuge with Allah from four things by saying, ‘*Allahmuma inni a’oodhu bika min ‘adhaab Janannam, wa min ‘adhaab al-qabr, wa min fitnat il-mahyaa wal-mamaat, wa min sharri fitnat Il-Maseeh Ad-Dajjaal*’ [O Allah, I seek refuge with you from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the evil of the trial of *Al-Maseeh Ad-Dajjaal* (Pseudo-Christ)].”³³⁸

³³⁶ Al-Bukhari, *Kitaab Al-Janaa’iz*; Baab ‘Adhaab Al-Qabr, *Fath Al-Baari*, 13/232. Also Muslim, *Kitaab Al-Masaajid*, Baab Istibbaab At-Ta’wudh min ‘Adhaab Al-Qabr, 140.

³³⁷ Muslim, *Kitaab Al-Jannah*, Baab ‘Ard Maq’ad Al-Mayit min Al-Jannah aw An-Naar ‘alayhi, 4/2199.

³³⁸ Muslim, *Kitaab Al-Masaajid*, Baab ma Yusta’adh minhu fis-Salaah, 1/4/12, hadith no. 588.

b. Those who are protected from the trial and torment of the grave

Some of the believers who do great good deeds or who suffer immense calamities will be protected from the trial and torment of the grave. Among them are the following:

c. The shaheed (martyr):

Al-Miqdaam ibn Ma'di Karb narrated that the Messenger of Allah (peace be upon him) said: “The *shaheed* will have six blessings from Allah: He will be forgiven from the first drop of blood that is shed; he will be shown his place in Paradise; he will be spared the torment of the grave; he will be protected from the greater terror (of the Day of Judgment); a crown of dignity will be placed on his head, one ruby of which is better than this world and all that is in it; he will be married to seventy-two of *al-hoor al-'ijn* (the houris); and he will be permitted to intercede for seventy of his relatives.” This is narrated by Tirmidhi and Ibn Maajah.³³⁹

d. The one who dies as a muraabit³⁴⁰ for the sake of Allah:

Fadaalah ibn 'Ubayd narrated that the Messenger of Allah (peace be upon him) said: “For every person who dies, his deeds come to an end. This is the case except for the one who dies as a *muraabit* (guard) for the sake of Allah. Allah will make his good deeds grow on the Day of Resurrection and will protect him from the trial of the grave.” This is narrated by Tirmidhi and Abu Dawood.³⁴¹

e. The one who dies on a Friday:

According to the hadith of 'Abdullah ibn 'Amr, the Prophet (peace be upon him) said, “There is no Muslim who dies on a Friday but Allah will save him from the trial of the grave.” This is narrated by Ahmad and Tirmidhi, and the hadith is *sabeeh* (authentic) or *hasan* (good) when all isnads are taken into account.³⁴²

f. The one who dies of a stomach disease:

It is reported in a hadith narrated by 'Abdullah ibn Yasaar that he was sitting with Sulaymaan ibn Sard and Khaaled ibn 'Arfatah, and they mentioned that a man had passed away. He had died of a stomach disease, and they wished that they had attended his funeral. One of them said to the other, “Didn't the Messenger of Allah (peace be upon him) say, ‘Whoever dies of a stomach

³³⁹ *Mishkaat Al-Masaabeeh*, 2/358. Its isnad is *hasan*, as stated by the editor of *Al-Mishkaat*, Shaykh Naasiruddin Al-Albani.

³⁴⁰ *Muraabit*: One who stands guard at the boarders of Islam.

³⁴¹ *Mishkaat Al-Masaabeeh*, 2/355. Its isnad is *sabeeh*, as stated by the editor of *Al-Mishkaat*.

³⁴² Ahmad and Tirmidhi, and the hadith is *sabeeh* or *hasan* when all its isnads are taken into account.

disease will not be tormented in his grave?” And the other said, “Yes he did.” According to another report, he said, “You have spoken the truth.”³⁴³

The Lesson of Death:

We have quoted the above texts which speak of death and its stupor as well as the grave and its terrors. The wise man is the one who learns a lesson from this, for death is the greatest lesson.

The effect of remembering death on reforming people:

Remembering death has a great impact on reforming and disciplining people. That is because people are influenced by this world and its delights, so they hope to live long in this world. They may be inclined towards sin and disobedience, and they may fall short in obedience. But if death itself is always on a person’s mind, then this world will become less significant in his sight and that will make him strive to reform himself and put right whatever is wrong in his case. It is narrated by Al-Bayhaqi in *Shu’ab Al-Eemaan*, by Ibn Hibbaan in his *Saheeh*, and by Al-Bazaar in his *Musnad* with a *hasan* isnad that Anas ibn Maalik (may Allah be pleased with him) related, “The Messenger of Allah (peace be upon him) said, ‘Remember often the destroyer of pleasure: death. This is because no one remembers death in times of hardship but that makes him feel better, and no one remembers death in times of ease but it restrains him.’”³⁴⁴

THE SOUL: *AR-ROOH AND NAFS*³⁴⁵

The one who investigates what will happen to man after he dies has to give some thought to the soul, which will be blessed or punished after death: What is it?

Some would say that to differentiate between the two [ar-rooh and nafs] as being separate entities is a mistake. However, they do have differences despite the fact that without one we would not have the other. The *rooh*, as doctors would describe it, is defined by the air that leaves and enters the body, or the air that leaves the chambers of the heart through the valve that leads to the veins³⁴⁶ [i.e. the *rooh* which is blown into the fetus within the mother’s womb after 120 days, giving the essence of life, and the *rooh* which leaves the body at the point of death].

The *nafs*, as we have demonstrated clearly in the *abaadeeth* above, is what the angels take from the body and then return to the body in the grave following its journey

³⁴³Shaykh Naasir said in *Akhaam Al-Janaa’i*: “It was narrated by Nasaa’i and by Tirmidhi, who classed it as *hasan*. It is also narrated by Ibn Hibbaan in his *Saheeh*, and by At-Tayaalisi and Ahmad. Its isnad is *saheeh*” (*Akhaam al-Janaa’i*, p. 38).

³⁴⁴*Saheeh Al-Jaami’ As-Sagheer*, 1/388, hadith no. 1222

³⁴⁵The Arabic words *rooh* and *nafs* may both be translated as “soul” and to some extent are interchangeable. The subsequent discussion examines the subtle differences and usage of each word, hence the Arabic words, which are familiar to many Muslims, no matter what their mother tongues may be, have been retained here.

³⁴⁶Ibn Taymiyah lived in the 13th -14th century CE. His comments here reflect the medical knowledge and practice at the time.

up to the heavens, as we have mentioned. The *nafs* bear all of the deeds, intentions and actions of each individual. All of these deeds, intentions and actions are comprised within the *nafs* and are what mankind is accounted for. However, according to Ibn Al-Qayyim's definition of the *rooh* in his book *Ar-Rooh*, upon departing from the body, the *rooh* goes to join the world of the souls.³⁴⁷

Our deeds, intentions and actions are intrinsically linked with both our worship of and obedience to Allah and our own whims and desires. Allah tests us with both as we strive to forsake our whims and desires, which may lead us astray, and strive to worship Him in obedience of His commands and by following and obeying His Messenger Muhammad (peace be upon him). The word *Rooh* is also used to refer to Jibreel (Gabriel): "Which the trustworthy *Rooh* [Jibreel] has brought down" (*Quran* 26: 193). And it is used to refer to the Quran: "And thus We have sent to you [O Muhammad] *Rooh* [revelation and a mercy] of Our command..." (*Quran* 42: 52).

The Soul is Separate from the Body:

We have quoted a great deal of evidence throughout this book that the soul is something which is independent from the body, such as: "It is Allah Who takes away the souls at the time of their death and those that do not die during their sleep. He keeps those [souls] for which He has ordained death..." (*Quran* 39: 42). "...[T]he angels are stretching forth their hands [saying] 'Deliver your souls!'" (*Quran* 6: 93).

"Then why do you not [intervene] when [the soul of a dying person] reaches its throat? And you at that moment are looking on" (*Quran* 56: 83-84).

Do Souls Die?

The correct view is to say that the death of the *nafs* is when it is separated from the body and it departs from it. If this is what is meant by its death, then it will taste death. But if it is meant that it will cease to exist all together, then it does not die in this sense, rather it will abide after it has been created, either in bliss or in torment...Allah tells us that the people of Paradise, "...will never taste death therein except the first death [of this world]" (*Quran* 44: 56), and that is the death which means the separation of the soul from the body.³⁴⁸

The Abode of the *Rooh* in *Al-Barzakh*:

In *Al-Barzakh* people's souls will be at different levels. We have studied the texts which were narrated concerning this and discovered that they may be divided into the following categories:

The souls of the Prophets

These will be in the best dwelling places in the highest part of *Illieeyen* (highest places), with the highest companions. 'Aa'ishah heard the Messenger (peace be

³⁴⁷Ibn al-Qayyim's definition of the *rooh* as given in his book *Ar-Rooh*, quoted from and attributed to him by As-Safaareeni in *Lawaami' Al-Anwaar Al-Bahiyah*, 2/29.

³⁴⁸*Sharh At-Tahaawiyah*, p. 446.

upon him), in the last moments of his life, saying, “O Allah, (with) the Highest Companions.”³⁴⁹

The souls of the martyrs

They are alive with their Lord, and they have provision. Allah says: “*Do not think of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord, and they have provision*” (*Quran 3: 169*).

The souls of the righteous believers

These souls will be in birds perching in the trees of Paradise. According to the hadith narrated by ‘Abd Ar-Rahmaan ibn Ka’b ibn Maalik (may Allah be pleased with him), the Prophet (peace be upon him) said, “The soul of the Muslim is a bird perching in the trees of Paradise, until Allah returns it to his body on the Day of Resurrection.” This is narrated by Ahmad.³⁵⁰ The difference between the souls of the believers and the souls of the martyrs is that the souls of the martyrs are in the bodies of green birds which wander about in the gardens of Paradise and return to the lamps hanging from the Throne. On the other hand, the souls of the believers are inside birds which hang from the fruits of Paradise, but they do not wander around it.

The souls of the sinners

We have quoted above the texts which describe the torment that the sinners will face. Those torments will be inflicted upon those souls who have sinned, as we have quoted and evidenced earlier. May Allah protect us and guide us from such sins.

The souls of the kuffaar

According to the hadith of Abu Hurayrah (may Allah be pleased with him) narrated by Nasaa’i, after describing the believer when he reaches his abode in Paradise, he mentions the state of the *kaafir* (disbeliever) and what happens to him at the moment of death. After *kaafir*’s soul is taken, he continued, “There emanates from it the foulest stench, until it is brought to the gates of the earth. They say, ‘How foul is this stench,’ [and this continues] until they bring him to meet the souls of the other *kuffar*.³⁵¹”

Does a Person Know Anything About What is Happening in This World After He Dies?

It is narrated in the *saheeh abaadeeth* that the deceased can hear the sound of his companions’ footsteps after they have put him in his grave. It is narrated from

³⁴⁹ Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Man Ahabba Ligga’ Allah; Fath Al-Baari*, 1/357.

³⁵⁰ Narrated by Shaykh Naasiruddin Al-Albani in *Silsilat Al-Ahaadeeth As-Sabeehah*, 2/730, hadith no. 995. He said, “It is *saheeh* according to the conditions of the two *Shaykhs* (Al-Bukhari and Muslim).” Also narrated by Ibn Maajah in his *Sunan*, Maalik in *Al-Muw’atta’* and Nisaa’i with the wording, “The souls of the believers are in the bodies of green birds, perching in the trees of Paradise.”

³⁵¹ Nasaa’i, *Kitaab Al-Janaa’iz, Baab ma Yalqa Al-Mu’mimin Al-Karaamah ‘inda Khurooj Nafsih*, 4/8.

Anas ibn Maalik that the Messenger of Allah (peace be upon him) said, “When a person is placed in his grave and his companions depart from him, he surely hears the sound of their footsteps...”³⁵²

Three days after the battle of Badr, the Messenger (peace be upon him) stood over the *mushrikeen* who had been killed in the battle and addressed some of them by name. He said, “O Abu Jahl ibn Hishaam, O Umayyah ibn Khalaf, O ‘Utbah ibn Rabee’ah, O Shayban ibn Rabee’ah, have you found what your Lord promised to be true? For I have found what my Lord promised to be true.” Umar ibn Al-Khattaab said, “O Messenger of Allah, how can they hear, how can they respond, when they are rotting corpses?” He replied, “By the One Whose hand is my soul, you do not hear what I say any better than they do, but they cannot reply.” Then he commanded that they be dragged away and thrown into the well of Badr.³⁵³

These and similar texts show that the dead can hear the speech of the living in general, but it does not mean that they can hear them all the time. Ibn Taymiyah dealt with the issue raised by the one who said that Allah has stated that the dead do not hear, when He said: *“Verily, you cannot make the dead to hear...”* (*Quran 27: 80*).

The person asked how he could claim that the dead could hear. Ibn Taymiyah said, “That is the hearing of comprehension, which does not lead to reward or punishment; it is not the hearing referred to in the *aayah*, *“Verily, you cannot make the dead hear...”* (*Quran 27: 80*). What is meant by this *aayah* is the hearing of acceptance when one hears and obeys. Allah likened the *kaafir* to the dead who does not respond to the one who calls him and to the animals who hear the voice but do not understand the meaning; they cannot respond to the one who is calling them and they cannot heed the commands or prohibitions. Consequently, they do not benefit from them. Similarly, the *kaafir* does not benefit from the commands and prohibitions, even though he hears what is said and understands the meanings. As Allah says: *“Had Allah known of any good in them, He would indeed have made them listen...”* (*Quran 8: 23*).³⁵⁴

SIGNS OF THE HOUR

The Time of the Hour

Belief in the Day of Resurrection is one of the basic principles of faith, without which there is no faith: *“It is not al-birr [piety] that you turn your faces towards east [or] west in prayers; but al-birr is the [quality of] the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...”* (*Quran 2: 177*).

³⁵² Muslim, *Kitaab Al-Janna’iz*, Baab ‘Ard Maq’ad Al-Mayit fil-Jannah aw An-Naar ‘alayhi, 4/2203, hadith no. 2874.

³⁵³ Al-Bukhari in *Kitaab Al-Janna’iz*, Baab ma Jaa’ fi ‘Adhaab Al-Qabr. Also in *Kitaab Al-Jannah*, Baab ‘Ard Maq’ad Al-Mayit fil-Jannah aw An-Naar ‘alayhi, 4/220, hadith no. 2870. Also Abu Dawood and Nasaa’i; See *Jaami’ Al-Usool*.

³⁵⁴ *Majmoo’ Al-Fataawa*, 5/364.

The Quran gives different types of metaphors to reinforce people's hearts with the idea that the Hour will come: "...He manages and regulates all affairs; He explains the aayaat [proofs, lessons, verses, signs, revelations etc] in detail that you may believe with certainty in the meeting with your Lord" (*Quran 13: 2*).

Sometimes its coming is affirmed by the use of the word "inna" and the particle "laam" (used for emphases): "*Verily [inna], the Hour is surely coming [la aatiyah], so overlook [O Muhammad] their faults with gracious forgiveness*" (*Quran 15: 85*).

In some places it is stated that there is no doubt concerning its coming: "*Verily, the Hour [Day of Judgment] is surely coming. There is no doubt about it, yet most men do not believe not*" (*Quran 40: 59*).

The Hour is Close at Hand

The Lord of Glory announced to His slaves in His Book which He revealed fourteen centuries ago that the Hour had drawn nigh and that the time for it to happen had arrived: "*The Hour has drawn near, and the moon has been cleft asunder*" (*Quran 54: 1*).

The cleaving of the moon was one of the signs which indicate that the Hour is at hand. Because the Hour is close at hand, the Quran speaks of it as if it is already here: "*The Event [the Hour or the punishment of disbelievers and polytheists] ordained by Allah will come to pass, so do not seek to hasten it...*" (*Quran 16:1*).

The Quran frequently warns man of the Hour and commands him to be prepared for it. It describes it as being "tomorrow", which means the day that follows the day in which one is presently living. "...*And let every person look to what he has sent forth for the tomorrow...*" (*Quran 59: 18*).

It may be asked how it can be near when news of it was given about one thousand four hundred years ago. The answer is that it is close in the knowledge and estimation of Allah, even though by human standards it may seem far off. "*Verily, they see it [the torment] afar off. But We see it near*" (*Quran 70: 6-7*).

Imam Ahmad narrated that 'Utbah ibn Ghazwaan said, "The Messenger of Allah (peace be upon him) addressed us. He praised and glorified Allah, and then he said: 'This world is nearly finished... and there is nothing left of it but a little, like the little bit of water at the bottom of a vessel which will soon be drunk. You are moving from this world to a world that has no end, so go to it with the best that you can..." This is narrated only by Muslim.³⁵⁵

No One Knows the Exact Time of the Hour

The Messenger (peace be upon him) was asked about the Hour, and he said, "The one who is asked about it does not know more than the one who is asking." The one who was asking was Jibreel (Gabriel), who appeared to him in human form. If the noblest of the angels, Jibreel (peace be upon him), and the noblest of

³⁵⁵Tasfeer Ibn Katheer, 6/468.

mankind, Muhammad (peace be upon him), did not know when it will come, of course no one else can know when it will happen. Only Allah knows. Allah says: “*People ask you concerning the Hour, say, ‘The knowledge of it is with only Allah. What do you know? It may be that the Hour is near!’*” (*Quran 33: 63*).

Definitions of the Signs (*Ashraat* and *Aayaat*)

Although Allah has concealed the time of the Hour from His slaves, He has told them some of the indicators and signs which show them that it is drawing nigh.

The Quran calls these indicators *ashraat* and *aayaat al-saa'ah* (signs or portends of the Hour). Allah (may He be glorified and exalted) says: “*Do they await [anything] other than the Hour that it should come upon them suddenly? But some of its signs have already come...*” (*Quran 47: 18*).

The Benefits of Studying the Signs of the Hour and the Unseen Events That Will Appear in the Future

We may sum up the benefits that we gain from studying the reports which speak of the signs of the Hour as follows:

- 1) Belief in these reports, if they are proven to be sound, is part of belief in Allah and belief in His Messenger (peace be upon him).
- 2) The fact that some of these prophecies have come to pass as they were described in the reports reaffirms and strengthens one's faith. Muslims in all ages have witnessed events in the sound texts happening as they unfolded.
- 3) These facts strengthen belief in the Day of Resurrection. The resurrection and its terrors are matters of the Unseen which Allah and His Messenger (peace be upon him) have informed us about. Belief in them is one of the fundamentals of faith. The fact that events in this world unfold as described in the texts is a clear indication of the truthfulness of all of the reports, including the reports about the Hour. And all of that comes from Allah.
- 4) Allah sent His Messenger (peace be upon him) to show us what is good and warn us against what is evil. The Messenger (peace be upon him) showed the *Sahaabah* (Companions) the best way to respond to the events that happened during his lifetime.
- 5) The Muslims may be faced with events in the future concerning which they will need to know the rulings of Shari'ah. If the Muslims are left to their own devices, they may differ and may fail to be guided to the right path. Indeed, it may be obligatory and essential to explain the *Shar'i* rulings concerning these matters. Clearly, not explaining them would be a shortcoming, but the Shari'ah is above any shortcomings. For example, the Messenger (peace be upon him) told us that the *Dajjaal* will remain on earth for forty days, one of which will be like a year, one will be like a month, one will be like a week, and the rest of his days will be like our normal days.

If people were left to their own devices, they would fall short on their prayers on the days which were not like normal days. The Messenger informed us that after his descent (to the earth), ‘Eesa (Jesus) (peace be upon him) will not accept *Jizyah* (tax payments) from the Jews or the Christians; he will not accept anything from them but *eemaan* (belief and faith). This explanation from the Messenger (peace be upon him) is essential because it means ‘Eesa (peace be upon him) will rule according to this (Islamic) Shari’ah. This Shari’ah states that the *Jizyah* is to be accepted by anyone who pays it until ‘Eesa ibn Maryam (peace be upon him) descends; at that point, *Jizyah* will be abolished and everyone who refuses to believe will be killed, even if he offers *Jizyah*.

- 6) Trying to find out what will happen in the future is something natural. Man finds in himself a strong desire to know about the things that may happen to the human race, to the nation of which he is a member, or to himself. Hence, leaders and rulers, and even individuals, resort to consulting sorcerers, fortune-tellers and astrologers, which Allah forbids, in order to find out these things. Allah has given the truth, which is sufficient.

Categorizing the Signs of the Hour

Many *ahaadeeth* have been narrated in which the Messenger (peace be upon him) listed a number of Signs of the Hour. Al-Bukhari and Muslim narrated in their *Sabeehs* from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “The Hour will not come until two large groups fight one another and a great number of people will be killed, although their claim will be the same; until nearly thirty lying imposters (pseudo-christs/prophets) (*Dajjaal*) raise their heads, all of whom will claim to be a Messenger of Allah; until knowledge is taken away, earthquakes become frequent, time passes quickly, tribulations (*fitnah*) becomes prevalent and killing becomes widespread; until wealth becomes widespread among you and will increase so much that a wealthy man will be concerned as to who will accept his charity and the one to whom he offers it will say, ‘I do not need it’; until people will compete in building tall structures; until a man will pass a man’s grave and will say, ‘Would that I were in his place’; until the sun rises from the west, and when it rises and the people see it, they will all believe, but that will be the time when belief will not avail them at all if they did not believe before or their faith did not earn them anything good.”³⁵⁶

It is narrated that Anas related that the Messenger of Allah (peace be upon him) said, “Among the signs of the Hour will be obscenity, obscene actions and the severing of family ties; the trustworthy will be accused of dishonesty and the dishonest one will be trusted.” Ahmad and Al-Bazzar also narrated this from Ibn ‘Amr.³⁵⁷ It is narrated by Tabaraani that ‘Abdullah ibn Mas’ood related that the

³⁵⁶Al-Bukhari, *Kitaab Al-Fitnah*, hadith no. 7120, *Fath Al-Baari*, 13/81; Muslim, Ibn Al-Atheer compiled all the versions of this report in *Jaaami’ Al-Usool* (10/404, hadith no. 7920)

³⁵⁷*Sabeeh Al-Jaami’ As-Sagheer*, 5/213.

Messenger of Allah (peace be upon him) said, “Among the signs of the Hour will be that a man will pass through the mosque and will not pray two *rak'ahs* there; and a man will only give *salaams* to those he knows.”³⁵⁸ It is narrated on the authority of Anas that the Messenger of Allah (peace be upon him) said, “Among the signs of the Hour will be that the people will try to outdo one another building mosques.” This is narrated by Abu Darwood, Ahmad, Ad-Daarimi and Ibn Khuzaymah.³⁵⁹

SIGNS OF THE HOUR WHICH HAVE HAPPENED

The Sending of the Messenger Muhammad (Peace Be Upon Him) and His Death

One of the signs of the Hour is the sending of the Messenger (peace be upon him) and his death. In Al-Bukhari, Muslim and Sunan At-Tirmidhi it is narrated that Anas ibn Maalik (may Allah be pleased with him) related, “The Messenger (peace be upon him) said, ‘I and the Hour have been sent like these two, like the difference between the one and the other,’ and he held his forefinger and middle finger up together.”³⁶⁰ In the books of *Seerah* it is narrated that the Jews used to say about the Messenger (peace be upon him) that he would be sent with the Hour.

Splitting of the Moon

The scholars are unanimous that the moon was split during the time of the Messenger (peace be upon him) and that its splitting was one of the dazzling miracles.³⁶¹ The Quran clearly states this: “*The Hour has drawn near, and the moon has been split [the people of Makkah wanted a miracle, so the moon was split]. And if they see a sign, they turn away and say, ‘This is recurring magic’*” (*Quran 54: 1-2*).

‘Abdullah ibn Mas’ood said, “While we were with the Messenger of Allah (peace be upon him) in Mina, the moon was split into two halves, one half behind the mountain and the other in front of it. The Messenger of Allah (peace be upon him) said to us, ‘Bear witness [of this]!’”³⁶²

The Fire in Hijaaz Illuminates the Necks of Camels

It is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The Hour will not come until fire comes out of the land of Hijaaz which will illuminate the necks of the camels in Busra.”³⁶³

³⁵⁸Ibid.

³⁵⁹Ibid.

³⁶⁰*Jaami’ Al-Usool*, 10/384

³⁶¹*Tafseer Ibn Kathir*, 6/469.

³⁶²Muslim, *Baab Inshiqaaq Al-Qarn*, 4/2158, hadith no. 2800.

³⁶³This hadith is narrated by Al-Bukhari under, *Kitaab Al-Fitnah*, *Baab Khurooj An-Naar*, *Fath Al-Baari*, 13/78. Muslim, *Kitaab Al-Fitnah*, *Baab Laataqoom As-Saa’abbatta Takbrij An-Naar min Ard Al-Hijaz*, hadith no. 2902, 4/2227. Busra

Busra, as noted by An-Nawawi (*An-Nawawi 'ala' Muslim*, 18/30), is a well-known city in Syria. It is the city of Hooraan, between which Damascus is a journey of three stages (*maraahil*). The historians mentioned that events unfolded as described by the Messenger (peace be upon him), and the necks of camels in Busra were indeed illuminated; students used to read by its light in places far away from Madeenah.

Among the great scholars who were alive at the time when this fire appeared was Imam An-Nawawi (may Allah have mercy on him). He mentioned this in his commentary on Muslim, where he said, “In our time a fire appeared in Madeenah, in 654 AH. It was an immense fire on the eastern side of Madeenah, behind the *haraah*³⁶⁴. Knowledge of its emergence is widely known (*mutawaatir*) throughout Ash-Shaam (Greater Syria: present day Syria, Jordan, Palestine), and all the lands and people of Madeenah who witnessed it have told me about it.”³⁶⁵

It is clear from the descriptions given by witnesses who saw this fire that it was a huge volcano, accompanied by great earthquakes. The point here is that this fire appeared as described by the one who told us about it, the most truthful one (peace be upon him).

The *Jizyah* and the *Kharaaj* Will No Longer Be Collected

The *jizyah* which was paid to the Muslim state by *Ahl Adb-Dhimmah* (Jews and Christians living under Islamic rule) and the *kharaaj* which was paid by those who made use of the lands which had been conquered by the Muslim state were among the most important sources of income for the *Bayt Al-Maal* (treasury) of the Muslims. The Messenger (peace be upon him) told us that this would come to a halt, and that because of this the Muslims would lose one of their main sources of income. In Muslim it is narrated that Abu Hurayrah (may Allah be please with him) said, “The Messenger of Allah (peace be upon him) said, Iraq will withhold its *dirhams* and *qafeez*, Syria will withhold its *madd* and *dinars* and Egypt will withhold its *irdab* and *dinars*. You will go back to where you started; you will go back to where you started.” The flesh and blood of Abu Hurayrah testify (that he heard) this.”³⁶⁶

The *qafeez*, *madd* and *irdab* were weights and measures used by the people of that time in those lands. Some of them are known even nowadays. The *dirham* and *dinar* were the names of the currencies known at that time. These lands will withhold the things mentioned in this hadith because they were taken over by the *kuffar* at various times.

³⁶⁴ *Haraab*: stony area or lava field (translator).

³⁶⁵ *Al-Bidaayah wan-Nihayah*, 13/187-192)

³⁶⁶ Muslim, *Kitaab Al-Fitnah*, 4/2220, hadith no. 2896.

THE SIGNS WHICH HAVE OCCURRED AND ARE ONGOING OR WHICH OCCURRED ONCE AND MAY BE REPEATED

Conquests and Wars

Allah sent his Messenger with guidance and the true religion so that it might prevail over all other religions. The bearers of this religion marched forth to the east and the west, liberating countries and spreading Islam. They defeated the greatest powers of that time and wiped them out, and this is what the Muslims continued to do down the ages and will continue to do until the last people of the ummah fight against the *Dajjaal* (pseudo-christ).

The Messenger (peace be upon him) told his Companions of the conquests and victories that were to come, which Allah would bring about at their hands or at the hands of those who would come after them. He told them this at the time when they were weak and oppressed in Makkah and when they were besieged in Madeenah, living under constant fear of an enemy attack.

Safety and security was non-existent in the Arabian Peninsula, and the “law of the jungle” prevailed. Many *abaadeeth* (of the earlier days) stated that there would be security in the Arabian Peninsula and that it would go beyond the borders of the Arabian Peninsula, destroying the great empires of that era, such as the dominions of Chosroes and Caesar. In Muslim it is narrated from Naafi' ibn 'Utbah that he heard the Messenger of Allah (peace be upon him) say, “You will attack the Arabian Peninsula and Allah will enable you to conquer it, [you will attack] Persia and Allah will enable you to conquer it, and then you will attack Rome and Allah will enable you to conquer it. After that you will attack the *Dajjaal* (pseudo-christ) and Allah will enable you to defeat him.”³⁶⁷

And our Messenger (peace be upon him) told us that we would conquer India. According to the *sabih* hadith narrated by Thawbaan (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, “Two groups of my ummah will be saved by Allah from the Fire: the group which conquers India and the group which will be with 'Eesa (Jesus) ibn Maryam (peace be upon him).”³⁶⁸

The Messenger of Allah also said, “The city of Heraclius (Constantinople) will be conquered first.”³⁶⁹

The Persians and the Romans were conquered, and the dominion of Chosroes and Caesar was destroyed. The Muslims conquered India and Constantinople. In the future the Muslims will have great power by which they will spread Islam and defeat *shirk* and they will conquer Rome in fulfillment of the hadith of the Messenger (peace be upon him), who said, “This matter (Islam) will reach as far as

³⁶⁷ Muslim, *Kitaab Al-Fitnah, Baab ma yakoon min Futoobaat Al-Muslimeen qabl ad-Dajjaal*, 4/2225, hadith no. 2900.

³⁶⁸ This hadith is narrated by Nasaa'i, Ahmad and others. Its isnad is *qawiy*. See *Silsilat Al-Abaadeeth As-Saheehah* by Shaykh Naasiruddin Al-Albaani, 4/570, hadith no. 1934.

³⁶⁹ Narrated by Ahmad, Ad-Daarimi, Abu Shaybah and Al-Haakim. The latter classed it as *sabih* and Ad-Dhahabi agreed with him. See *Silsilat Al-Abaadeeth As-Saheehah*, 1/8, hadith no. 4.

night and day reach, and Allah will not leave any house or tent but He will cause this religion to enter it. Some will be honoured and others will be humiliated, Allah will honour Islam and humiliate *kufr*.³⁷⁰

The Messenger of Allah (peace be upon him) said that we would fight the Turks. According to Abu Hurayrah (may Allah be pleased with him) he said that the Messenger (peace be upon him) said, “The Hour will not come until you fight the Turks, who have small eyes, red faces and flat noses, as if their faces are flattened shields. The Hour will not come until you fight a people whose shoes are of hair.” This version is narrated by Al-Bukhari.³⁷¹

This happened as the Messenger (peace be upon him) described. The Muslims did indeed fight the Turks more than once. An-Nawawi said concerning the Tartars who attacked the Muslim world, “And they were seen in our times, i.e. the Turks of whom the Messenger (peace be upon him) spoke... they have all the attributes which he (peace be upon him) mentioned: small eyes, red faces, flat noses and wide faces, as if their faces are flattened shields. They wear shoes made of hair. They have been seen with all these attributes in our own time. They fought the Muslims on many occasions, and they are fighting them now. We ask Allah to make the end of this matter and others good for the Muslims as well as all their circumstances. May He always be kind to them and protect them. And may Allah bless and grant peace to His Messenger (peace be upon him) who did not speak of his own desires, rather it (his speech) was revelation which was revealed to him.”³⁷²

Emergence of Imposters (*Dajjaals*) Who Will Claim to Be Prophets

The Messenger (peace be upon him) said that there would emerge imposters [*Dajjaals* (pseudo-christs)] among his ummah who would claim to be prophets. The Messenger (peace be upon him) stated that they would number nearly thirty; in some *ahaadeeth* the number is given as twenty-nine. Those who are included in this number are those who claim to be prophets, stirring up trouble and *fitnah*, and influence people so that they follow them and are deceived by their falsehood. But there are many who make such claims and are ignored by the people.

In Al-Bukhari and Muslim it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said, “The Hour will not come until nearly thirty liars (*Dajjaal*) have been sent, each of whom will claim to be a Messenger of Allah.”³⁷³

³⁷⁰Narrated by Ibn Hibbaan in his *Saheeh*, by Ibn ‘Uroobah in *Al-Muntaqaa min At-Tabqaat* and by Shaykh Naasiruddin Al-Albaani in *Silsilat Al-Ahaadeeth As-Saheebah* 1/7, hadith no. 3.

³⁷¹Al-Bukhari in *Kitaab Al-Jihad*, Baab *Kitaab At-Turk*, *Fath Al-Baari*, 6/103. Muslim, *Kitaab Al-Fitnan*, 4/2233, hadith no. 2912.

³⁷²*Sharh An-Nawawi ‘ala Muslim* (18/38). It is clear that An-Nawawi was moved by the predictions of the Messenger (peace be upon him). This is because he was writing his commentary on this hadith while the battle was raging between the Muslims and these people whom the Messenger (peace be upon him) had said the Muslims would fight. He saw their features with his own eyes.

³⁷³Al-Bukhari, *Kitaab Al-Fitnan*, *Fath Al-Baari*, 13/81.

A large number of these liars did appear in the past. At the time of the *Sahaaba* (Companions), there emerged Musaylimah Al-Kadhdhaab (the liar), Al-Aswad Al-Ansi and Sajaah Al-Kaahinah. At the time of the *Taabi'een* (the generation after the Companions), there emerged Al-Mukhtaa Al-Thaqafi who claimed to be a prophet. More than a century ago there was Husayn ibn 'Ali ibn Al-Miza 'Abbaas in Iran, who claimed to be a prophet.³⁷⁴ He was known as Baha'ullah and his followers were known as Baha'is. The largest claimant of Prophethood that we have heard of is Mahmoud Muhammad Ta-Ha As-Sudani who misled many people with his writings and articles. He was executed at the beginning of the year 1985 CE by the Sudanese government because of his misguidance, *kufr* and apostacy.³⁷⁵ But the great *Dajjaal* (pseudo-christ) is the one who will emerge at the end of time, and Allah will send down 'Eesa ibn Maryam (Jesus) (peace be upon him) to put an end to his *fitnah*.

***Al-Fitan* (Tribulations/Turmoil)**

Warning of tribulations (*fitan*)

The righteous person is the Muslim who adheres firmly to the religion revealed by Allah, and the righteous nation is the nation which accepts this religion and adheres to it. Both the Muslim individual and the Muslim ummah will be tested with various kinds of trials. Trials may be stirred up within the ummah by whims and desires, and divisions and disputes, or they may come from enemies of this ummah who conquer and humiliate it. The trials that stem from divisions and disputes may reach such an extent that Muslims draw swords against one another and people are killed, blood is shed, sanctities are violated and wealth is stolen. Allah told His Messenger (peace be upon him) about many of the trials and tribulations with which the Muslim ummah would be tested in the future. Hence, the Messenger (peace be upon him) spoke at length to his Companions about those tribulations and explained the way out of them.

The severity of these *fitan* may be so great that a Muslim will abandon his religion. According to a hadith narrated by Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, "Hasten to do good deeds before tribulations come like patches of dark night, where man will be a believer in the morning and will be a *kaafir* by evening, or he will be a believer in the evening and a *kaafir* by morning, and one of you will sell his religion for some trifling worldly gain" (Ahmad, Muslim and Tirmidhi).³⁷⁶

³⁷⁴He was born in Tehran in 1233 AH and died in 'Akka (Acre) in Palestine in 1309 AH.

³⁷⁵Among the claimants of Prophethood is Mizra Ghulam Ahmad of Qadiyan, Punjab, India. His followers are known as Qadiyanees and Ahmadis. They were nourished and patronised by the British Empire. The headquarters happened to be at Rabwah, Punjab, Pakistan. Besides the *ijmaa* of the Muslim jurists, the National Assembly of Pakistan (and also the Supreme Court) branded them to be out of the pale of Islam (*kaafir*). Qadiyans/Ahmadi consider all the Muslims who do not accept Miza Ghulam Ahmad as Prophet to be *kaafir* and to be of illegitimate birth. (IIPH)

³⁷⁶*Saheeh Al-Jaami' As-Sagheer*, 3/4.

These tribulations will weigh so heavily on the Muslim and will be so intense that he will wish to die in order to escape them. It is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The Hour will not come until a man passes by the grave of (another) man and says, ‘Would that I were in his place’” (Al-Bukhari and Muslim).³⁷⁷

One of the reasons why tribulations and calamities happen is because of people lacking knowledge with ignorance prevailing, abandoning Islam, committing sins and acts of disobedience, and violating sanctities. It is narrated that ‘Abdullah ibn Mas’ood and Abu Moosa Al-Ash’ari (may Allah be pleased with them both) said, “The Messenger of Allah (peace be upon him) said, ‘Just before the Hour comes there will be days when ignorance will prevail and knowledge will be taken away, and there will be much *haraj*, and *haraj* means killings’” (Al-Bukhari and Muslim).³⁷⁸

It is narrated that Anas (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say, “Among the signs of the Hour are that knowledge will be taken away, ignorance will be widespread, *zinaa* and wine-drinking will be widespread, men will be few and women will be many, to the extent that for fifty women there will be only one man to look after them.”³⁷⁹

The reason there will be so few men and so many women is explained in some *ahaadeeth*—it will be because of the wars which will happen at that time. This does not refer to the Muslims killing the *kuffaar* but to the Muslims killing one another!

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “By the One in Whose hand is my soul, there will come a time when the killer will not know why he killed, and his victim will not know why he was killed.”³⁸⁰ In *Sunan Abi Dawood*, *Sunan ibn Maajah*, *Mustadrak Al-Haakim* and *Musnad Ahmad*, it is narrated that Anas (may Allah be pleased with him) related that the Messenger of Allah (peace be upon him) said: “There will be differences and divisions among my ummah. There will be people who will speak well but behave badly. They will recite the Quran but it will not go any deeper than their collar-bones. They will pass through the religion as (swiftly) as an arrow passes through its prey, and they will not come back until the arrow comes back to the bow (i.e. never). They are the most evil of people and of creation. Glad tidings to the one who kills them and they kill him. They will call people to the Book of Allah, but they will have nothing to do with it. Whoever fights them is closer to Allah than them, and their sign is that they shave their heads.”³⁸¹

³⁷⁷ Al-Bukhari, *Kitaab Al-Fitan*, *Baab La Tagoom As-Saa’ah hatta Yugh Bataahl Al-Qaboor*, *Fath Al-Baari*, 13/75. Muslim, *Kitaab Baab La Tagoom As-Saa’ah hatta Yamurr Ar-Rajul bi Qabr Ir-Rajul...* 4/2231.

³⁷⁸ Jaami’ Al-Usool, 11/408, hadith no. 7924.

³⁷⁹ *Mishkaat Al-Masaabeeh*, 3/21.

³⁸⁰ Muslim, *Kitaab Al-Fitan*, *Baab La Tagoom As-Saa’ah hatta Yamur Rajul bi Qabr Ir-Rajul...* 2/2231, hadith no. 2908.

³⁸¹ Al-Bukhari, *Kitaab Al-Fitan*, *Baab Kayfa Yakoon Al-Amr idha Lam Takun Jamaa’ah*, *Fath Al-Baari*, 13/35.

This group appeared at the time of the *Sahaabah*.

1. How to save oneself from tribulations

Many of the *Sahaabah* tried to find out about the tribulations that would befall this ummah and to learn the way to save themselves from them.

According to the hadith of ‘Irbaad ibn Saaryah, the Messenger (peace be upon him) enjoined adhering to Islam, obeying the Imam (leader), and adhering to the Sunnah of the Messenger (peace be upon him) and the way of the *Khulafa’ Ar-Raashideen* (Rightly-Guided Caliphs) after him. ‘Abd Ar-Rahmaan ibn ‘Amr Al-Sulami narrated that he heard ‘Irbaad ibn Saaryah say, “The Messenger of Allah (peace be upon him) preached and gave a far-reaching lesson to us which filled our eyes with tears and made our hearts tremble. We said, ‘O Messenger of Allah, this is the lesson of one who is bidding farewell, so what do you advise us?’ He said, ‘I have left you on a clear path, whose night is as its day. No one will deviate from it after I am gone but he will be doomed. Whoever among you lives after me will see a great deal of division. I urge you (to adhere to) my Sunnah and the way of the rightly guided *Khulafa* (Caliphs). Cling stubbornly to it. I also urge you to obey (authority), even if (the ruler) is an Abyssinian slave, for the believer is like an easy-going camel which goes wherever it is led.’”³⁸²

2. How should the Muslim deal with wars that happen among Muslims?

The Messenger of Allah (peace be upon him) taught his ummah how they should deal with tribulations of this kind which arise among Muslims, when matters are confused and it is not clear who is in the right. The Messenger (peace be upon him) advocated avoiding conflict and fighting in such situations, and he (peace be upon him) encouraged retreating to a remote place where a man could tend sheep on the mountain tops or strive against the enemy on the boarders of the Islamic state. If the swords of the combatants reached him, the command was to refrain from self-defense even if that led to his death. Abu Bakrah narrated to us that the Messenger of Allah (peace be upon him) said:

“There will be tribulations. Then there will come a tribulation in which the one who is sitting will be better than the one who is walking, and the one who is walking is better than the one who is striving. When that happens, let the one who has camels go and take care of his camels, and let the one who has sheep go and take care of his sheep, and whoever has land let him go and take care of his land.”

A man said, “O Messenger of Allah, what do you think about one who has neither camels nor sheep nor land?” He said, “Let him go to his sword and make it blunt, and then let him escape if he can. O Allah, have I conveyed (the Message)?” A man said, “O Messenger of Allah, what do you think if I am forced to join one of the two sides, or one of the two groups, and a man strikes me with his sword or

³⁸² A *saheeh* hadith narrated by Ibn Maajah, Tirmidhi and Ahmad. See *Silsilat Al-Abaadeeth As-Sabeebah* by Al-Albaani, 2/647, hadith no. 937.

an arrow comes and kills me?" He said, "Then he will carry his own sin and your sin, and he will be one of the people of Hell."³⁸³

According to the hadith narrated by Al-Haakim from Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said: "Tribulations like patches of black night are approaching you. The people who will be the most protected from them will be the one who lives in a high place and eats what his sheep produce, or the one who is always on the move, holding the reins of his horse and eating from the booty that his spear earns him."³⁸⁴

The Messenger (peace be upon him) explained to Abu Dharr how he should deal with tribulations. He told him: "What do you think if the people kill one another to the extent that *Hajaarat Al-Zayt* (a place in Madeenah) is filled with blood? What should you do? Stay in your house and lock the door." He [Abu Dharr] said, "What if I am not left alone?" He said, "Go and join those whom you used to be with and be one of them." He [Abu Dharr] said, "Should I take my weapon with me?" He said, "You will be taking part if you do. But if you are afraid that you will be disturbed by the flashing of swords, then put part of your garment over your face so that he (the one fighting you) will bear his own sin and your sin, and he will be one of the people of Hell."³⁸⁵

At-Tabari said, "The root meaning of *fitnah* is trial or test. Denouncing evil is obligatory upon the one who is able to do so. Whoever supports the one who is in the right has done the right thing, and whoever supports the one who is in the wrong has erred. If the matter is not clear, then this is the situation in which the command not to fight applies."³⁸⁶

Undoubtedly, it is very difficult to find out who is right in such cases when there are tribulations and people are following their whims and desires. The safest course is to keep away and withdraw. This is so that the Muslim does not shed the blood that it is forbidden for him to shed and does not harm another Muslim. And Allah knows best.

3. The focal point and source of tribulations

The Messenger (peace be upon him) has told us of the direction from which the winds of tribulation will blow across the Muslim lands. In Al-Bukhari, Muslim and Mu'watta' it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The head of *kufr* is towards the east, pride and showing off exist among the people who keep horses and camels, and dignity exists among those who keep sheep."³⁸⁷

³⁸³ Muslim, *Kitaab Al-Fitan, Baab Nuzool Al-Fitan*, 4/2212, hadith no. 2887.

³⁸⁴ Al-Haakim; classed as *sahih*, and Adh-Dhaahabi agreed with him. See *Silsilat Al-Ahaadeeth As-Saheehah*, 3/466, 4/642.

³⁸⁵ A *sahih* hadith narrated by Ahmad, Abu Dawood, Ibn Hibbaan and Al-Haakim. See, *Saheeh Al-Jaami' As-Sagheer*, 6/258.

³⁸⁶ *Fath Al-Baari*, 13/31.

³⁸⁷ *Jaami' Al-Usool*, 10/61, hadith no. 7528.

Undoubtedly ‘Iraq is towards the east, and in relation to Madeenah, it is counted as najid (high ground). This is how it was understood by Saalim ibn ‘Abdullah ibn ‘Umar. When the people of ‘Iraq were committing major sins while asking about trivial matters, Saalim said to them, “O People of ‘Iraq, how often you ask about minor issues and how often you commit major sins! I heard my father say that he heard the Messenger of Allah (peace be upon him) say, ‘Tribulation will come from there,’ pointing a finger towards the east, ‘from where the horn of *Shaytaan* appears (i.e. from the east).’ And you are killing one another.”³⁸⁸

The tarters came from the east, and tribulations will continue to come from the east until the *Dajjaal* (pseudo-christ) comes from Khuraasaan, as was foretold by the Messenger (peace be upon him).

The Messenger (peace be upon him) told us that among the signs of the Hour is that people who do not deserve (the post) will be appointed (to positions of authority and leadership). Al-Bukhari narrated that Abu Hurayrah (may Allah be pleased with him) said, “While the Messenger of Allah (peace be upon him) was sitting in a gathering speaking to the people, a Bedouin came along and asked, ‘When will the Hour come?’ The Messenger of Allah (peace be upon him) continued speaking and some of the people thought he had heard what he had said but he did not like it (what he said). Then when he had finished speaking, he said, ‘Where is the one who was asking about the Hour?’ The man said, ‘Here I am, O Messenger of Allah.’ He said, ‘When (trust and) honesty is lost, watch for the Hour.’ He [the questioner] asked, ‘How will it be lost?’ He said, ‘When unqualified people are appointed (to the positions of authority and leadership), watch for the Hour.’”³⁸⁹

According to the hadith narrated by Mu'aawiya, the Messenger of Allah (peace be upon him) said, “There will be Imams (leaders) after me who will speak and no one will refute them. They will rush into the Fire like monkeys.” This has been narrated by At-Tabaraani in *Al-Kabeer* and *Al-Awsat*, and also by Abu Ya'la.³⁹⁰

According to the hadith of Umm Salamat narrated by Muslim and Abu Dawood: “There will be rulers, some of whose behavior you will find commendable and some reprehensible. Whoever hates (their behavior) will be free from blame and whoever denounces (them) will be safe, but whoever accepts them and follows them will not be safe.”³⁹¹

4. The Corruption of the Muslims

The ummah achieves development and prominence commensurate with the number of righteous individuals in its ranks who embody noble values and praiseworthy characteristics. These individuals strive to establish justice in the real world, to straighten what is crooked, and to reform the corrupt. These are the

³⁸⁸ Muslim, *Kitaab Al-Fitan, Baab Al-Fitnah min Al-Mashrig*, 4/2229, hadith no. 2905.

³⁸⁹ *Jaami' Al-Usool*, 10/396, hadith no. 7904.

³⁹⁰ *Sisilat Al-Ahaadeeth As-Saheehah*, 4/398, hadith no. 1790.

³⁹¹ *Saheeh Al-Jaami' As-Sagheer*, 3/205.

ones who bear the trust (*amaanah*) which the heavens and the earth refused to carry and were afraid of: “*Truly, We did offer Al-Amaanah [trust or moral responsibility and all the duties which Allah has ordained] to the heavens and the earth and the mountains, but they declined to bear it and were afraid of it [i.e. Allah’s torment]. But man bore it. Verily, he was unjust [to himself] and ignorant [of its results]*” (*Quran 33: 72*).

This *amaanah* refers to the faith and duties which Allah requires of His slaves and includes fulfilling one’s duties with regard to people’s wealth and property. The Messenger (peace be upon him) has told us that this *amaanah* will be taken away, and that this will happen gradually.

5. The Slave Woman Will Give Birth to Her Mistress and the Barefoot, Naked Shepherds Will Compete in Building Lofty Structures

Muslim narrated from ‘Umar ibn Al-Khattaab (may Allah be pleased with him) that Jibreel (Gabriel) (peace be upon him) came to the Messenger (peace be upon him) in the form of a man wearing bright white clothes, whose hair was exceedingly black. He asked the Messenger (peace be upon him) about Islam, *eemaan* and *ihsaan*, and the Messenger (peace be upon him) answered his questions. Then he asked him about the Hour, and the Messenger (peace be upon him) said, “The one who is being asked about it does not know more than the one who is asking.” He [Jibreel] said, “Tell me about the signs.” He said, “When the slave woman gives birth to her mistress and you see the barefoot, naked shepherds competing in building lofty structures, [wait for the hour].”³⁹²

The phrase, “When the slave woman gives birth to her mistress” refers to the one who is in control of her and owns her. The scholars said that this was a reference to the increase in slave women and their children, because the child of a slave woman born to her master has the same status as her master. This is because a man’s property will eventually be left to his son, which he will deal with as if he possesses it, whether his father gives him express permission or because he knows that due to circumstances, custom or usage. Therefore, in these circumstances slave women would eventually become the property of their own daughters or sons.

6. The Nations Will Call One Another to Attack the Muslim Ummah

Among the signs of the Hour will be the savage attack of the *kaafir* nations against the ummah. According to the hadith narrated from Thawbaan, the Messenger (peace be upon him) said, “Soon the nations will call one another to attack you, just as diners call one another to the platter.”

This happened more than once in history, when the crusader nations called one another to attack this ummah and again when the Tartars conquered the Islamic world. But this prophecy has been fulfilled in the last century in a clearer way, when the crusaders, Jews and atheists agreed to destroy the Islamic *khilaafah* (Caliphate), then carving up the Muslim lands which had been ruled by the

³⁹²Muslim. See *Jaami’ Al-Uloom wal-Hikam*, P. 21.

khaleefah, sharing them out among themselves, and giving control of Palestine to the Jews. The Muslims became more lost than orphans at the feast of mean people. Up until the present day, the forces of evil are co-operating with one another to destroy this ummah: taking its resources, stealing its wealth, and humiliating its men. The Muslim ummah has been humbled and made submissive, and its large numbers are of no help to it. They are foam like the foam of the sea, and the reason for this, as the Messenger (peace be upon him) said, is the *wban* in the hearts, *wban* meaning love of this world and hatred of death.

7. The reason for this co-operation (among the kuffaar)

The adherence of this ummah to its religion and its unity is a barrier which prevents its enemies from achieving their aims. No matter what the plots and strength of the enemy may be, they can never prevail over the ummah if it is united. According to the hadith narrated by Thawbaan, the Messenger (peace be upon him) said:

“I asked my Lord not to let overwhelming famine destroy the entire ummah and not to allow any enemy from outside to wipe it out. My Lord said, ‘O Muhammad, if I have decreed something, it can never be changed. But I have granted you that overwhelming famine should never destroy your entire ummah and that they should never be wiped out by an enemy from outside. Even if all the surrounding nations were to come together to destroy them, they will not be able to do so. But some of this ummah will destroy one another and take one another prisoner.’”³⁹³

It is clear from this hadith that the unity of the ummah is a protection against its enemies, but when the strength of the ummah is turned against itself and divisions and disputes arise, Allah sends its enemies against it. This is an inevitable result, because in that situation the strength of the ummah is not focused against its enemies; rather, it is directed against itself, and so it destroys itself and allows its enemies to achieve what they want.

8. Allah Punishes Some People Among This Ummah with Landslides, Stones from Heaven and Transformation into Animals

Various kinds of calamities, landslides, stones from heaven, and transformation into animals happen to this ummah because they commit sins, doing so openly. Such sins include drinking wine, men wearing silk, committing *zinaa*, consuming *riba* and other kinds of corruption, which are so common they reach the degree of permitting that which is forbidden.

In *Mu'jam At-Tabaraani Al-Kabeer* it is narrated with a *sabeeh* isnaad from Sahl ibn Sa'd that the Messenger of Allah (peace be upon him) said, “At the end of time there will be landslides, stones from heaven and transformation into animals. This

³⁹³ Muslim, *Baab Halaak badhib Il-Ummah Ba'duhum bi Ba'd*, 2/2215, hadith no. 2289. “Overwhelming famine”—no famine will destroy the entire ummah. However if there is famine in one part of the ummah, it will only affect a small portion of the ummah in comparison to the whole.

is when musical instruments and female singers become widespread and alcohol is permitted.”³⁹⁴

Abu Na’em narrated in *Akhbaar Isbahaan*, with an isnaad going back to Ibn ‘Abbaas, that the Messenger of Allah (peace be upon him) said, “People among this ummah will stay up at night, eating, drinking and entertaining themselves, and in the morning they will have turned into monkeys and pigs.”³⁹⁵

Among the major landslides which will occur soon before the Hour begins is a landslide which will swallow up an entire army at the end of time. This is stated in the hadith narrated by Ahmad and Al-Humaydi from Buqayrah, the wife of Al-Qa’qa’ ibn Abi Hadrad Al-Aslami., who said, “I heard the Messenger of Allah (peace be upon him) say, ‘O people, if you hear of a nearby army being swallowed up by the earth, then the Hour is at hand.’”³⁹⁶

9. Abundance of Wealth

One of the signs of the Hour will be the abundance of wealth, such that if a man is given a hundred *dinars* of gold he will think that it is a little, and a wealthy man will look for a poor man to accept his charity and he will not find one. The Messenger (peace be upon him) said to ‘Awf ibn Maalik (may Allah be pleased with him), during the campaign of Khaybar, “Count six things just before the Hour,” and he listed them, one of which was, “Wealth will be abundant, such that a man will be given a hundred *dinars* and will remain discontented.”³⁹⁷

In Muslim it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The Hour will not begin until wealth increases among you and becomes abundant, such that a wealthy man will be concerned about whether anyone will accept charity from him. A man will be invited to take his money, and he will say, ‘I do not need it.’”³⁹⁸

10. Exclusive Greetings, Widespread Trade and Severance of Family Ties

Ahmad narrated in his *Musnad* with a *sahih* isnaad from ‘Abdullah ibn Mas’ood, who said that the Messenger of Allah (peace be upon him) said:

“Just before the Hour there will be exclusive greetings and widespread trade, such that a woman will help her husband in his business. There will also be the severance of family ties, false testimonies, concealment of truthful testimonies,

³⁹⁴ Also narrated by At-Tabaraani in *Al-Mu’jam Al-Kabeer* and *Al-Mu’jam Al-Awsat* from Abu Sa’eed. Tirmidhi narrated it from ‘Imraan ibn Husayn. See *Saheeh Al-Jaami’ As-Sagheer*, 3/316, hadith no. 3559.

³⁹⁵ See the commentary on this hadith in *Silsilat Al-Ahaadeeth As-Saheehah*, 4/293, hadith no. 1787.

³⁹⁶ *Silsilat Al-Ahaadeeth As-Saheehah*, 4/135, hadith no. 1604.

³⁹⁷ Al-Bukhari, Kitaab Al-Jibaad, Baab ma Yuhdhar min Al-ghadr, See Jaami’ Al-Usool, 10/412.

³⁹⁸ Muslim, Kitaab-Zakaah, Baab At-Targheeb fis-Sadaqah Qabl an la Yoojad Man Yaqbaluhaa, hadith no. 1012, 2/701.

and the emergence of the pen (i.e. many writings).”³⁹⁹ What is meant by “exclusive greetings” is that a Muslim will only give *salaams* to those whom he knows.

11. The Standards by Which People Are Measured Will Become Distorted

The Messenger (peace be upon him) has told us that before the Hour comes the standards by which people will be measured will be distorted.

Imam Ahmad, Ibn Maajah and Al-Haakim narrated from Abu Hurayrah (may Allah be pleased with him), who related that the Messenger of Allah (peace be upon him) said: “There will come to the people years of treachery, in which the liar will be believed, the honest man will be disbelieved, the traitor will be entrusted (and be regarded as faithful), the trustworthy man will be regarded as a traitor, and the *ruwaybidah* will decide matters.” It was asked, “Who are the *ruwaybidah*?” He [the Prophet] said, “Foolish, trivial men who will speak about matters of general interest.”⁴⁰⁰

Whoever thinks about the state of the world today will see that we are living in the time the Messenger (peace be upon him) spoke about. For the liars among the *kuffaar* and *mushrikeen* who control the media and those who follow them are believed, while those who are honest and just are not believed. The Muslim ummah is putting its wealth into the hands of the treacherous *kufaar* and entrusting it to them, while the Muslims are described as betrayers and nothing is entrusted to them. Trivial men speak about world affairs and lead the world in the most foolish manner, which has almost led to the destruction of humanity as a whole.

12. The Police Will Whip the People

Oppression and injustice will increase at the end of time. Men appointed to maintain security and deter wrongdoings will themselves be spreading corruption. They themselves will become oppressors, whipping the backs of people. This is very common in the Muslim world today.

It is narrated by Ahmad, Al-Haakim and At-Tabaraani (in *Al-Kabeer*) with a *sahih* isnaad from Abu Umaamah that the Messenger of Allah (peace be upon him) said, “At the end of time there will be men with whips like the tails of cattle. They will go out in the morning subject to the wrath of Allah, and they will come back in the evening subject to the wrath of Allah.”⁴⁰¹

These people and their fate are also mentioned in Muslim, where it is narrated from Abu Hurayrah (may Allah be pleased with him), who related that the Messenger of Allah (peace be upon him) said:

“There are two types of people of Hell whom I have not seen: people with whips like the tails of cattle with which they strike people, and women who are clothed

³⁹⁹ *Silsilat Al-Ahaadeeth As-Saheehah*, 2/250, hadith no. 647.

⁴⁰⁰ *Ibid.*, 4/508, hadith no. 1887.

⁴⁰¹ *Silsilat Al-Ahaadeeth As-Saheehah*, 4/517, hadith no. 1983.

and yet naked, walking with an enticing gait, with their heads looking like the heads of camels. They will not enter Paradise nor even smell its fragrance, although its fragrance may be detected such-and-such a distance.”⁴⁰²

The meaning of “women who are clothed and yet naked” refers to women who do not dress in accordance with the command of Allah to be modest and for their protection. We see women today dressed in so few clothes or in clothes which cling to every curve of their bodies, and within the Muslim ummah more and more women are enslaving themselves to fashion and immodesty in disobedience to Allah, bringing shame upon themselves.

THE SIGNS WHICH HAVE NOT YET HAPPENED

The Arabian Peninsula Will Become Gardens and Rivers Once More

It is narrated that Abu Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (peace be upon him) said, “The Hour will not come until wealth increases and becomes abundant, and until a man offers *zakaah* of his wealth but will not be able to find anyone to accept it, and until the land of the Arabs becomes gardens and rivers once more.” This has been narrated by Muslim.⁴⁰³

It will become gardens and rivers once again either because its people will dig wells, build dams and cultivate the land, etc., as is happening in our own times, or because of a change in the climate which will change its environment into a more temperate one. Its Creator will cause rivers to flow and springs to flow thereby, which will turn arid land into fertile land.

The New Moon Will Increase in Size

Another of the signs indicating the Hour is at hand will be that the moon, when it is new, will look bigger; it will be said, when it appears, that it is two or three nights old. It is narrated that Ibn Mas’ood (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) saying, “Among the signs that the Hour is nigh will be that the new moon will appear bigger.”⁴⁰⁴

Animals and Inanimate Objects Will Speak to Men

Imam Ahmad narrated in his *Musnad* that Abu Sa’eed Al-Khudri said, “A wolf attacked a sheep and took it away. The shepherd went after the wolf to take the sheep back, and the wolf sat on its tail. The wolf said, ‘Do you not fear Allah? Why do you seek to take away the provision that Allah has given to me?’ The shepherd said, ‘How amazing! A wolf sitting on its tail is speaking to me in human

⁴⁰²Muslim, 4/1680, hadith no. 2128.

⁴⁰³*Mishkaat Al-Masaabeeh*, 3/21, hadith no. 5440.

⁴⁰⁴This is narrated by Shaykh Naasiruddin Al-Albani in *Saheeh Al-Jaami’ As-Sagheer*, 5/213, hadith no. 5774. He said its isnaaad is *sabeeh*. He attributed it to At-Tabaraani in *Al-Mu’jam Al-Kabeer*. It has also been narrated by others in the books of Sunnah from Abu Hurayrah (may Allah be pleased with him).

words!' The wolf said, 'Shall I not tell you something more amazing than that? Muhammad (peace be upon him) in Yathrib tells the people stories of the people of the past.' The shepherd left, driving his sheep, until he came to Madeenah. He penned the sheep in one of the corners of the city, then went to the Messenger (peace be upon him) and told him what had happened. The Messenger of Allah (peace be upon him) ordered that the people should be called to gather, then he went out and said to the shepherd, 'Tell them what happened,' so he told them. The Messenger of Allah (peace be upon him) then said, 'He is speaking the truth. By the One in Whose hand is my soul, the Hour will not come until wild animals speak to people, and the end of a man's whip speaks to him, and his shoelace and a man's thigh tells him of what his family did after he left.'"⁴⁰⁵

What the Messenger described here may be something that is out of the ordinary, similar to a person's limbs bearing witness against him on the Day of Resurrection:

"This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they do" (Quran 36: 65). "And they will say to their skins, 'Why do you testify against us?' They will say, 'Allah has caused us to speak.' He causes all things to speak..." (Quran 41: 21).

Or he may have been describing the extent to which human science and technological inventions would develop, enabling them to understand the language of animals and make inanimate objects speak. This is the case with modern inventions and technology, such as mobile phones, laptops, tablets, radios and televisions.

The Euphrates Will Uncover a Mountain of Gold

Al-Bukhari and Muslim narrated in their hadith compilations—*Saheeb*—that Abu Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (peace be upon him) said, "Soon the Euphrates will uncover a treasure of gold. Whoever is present (at that time), let him not take anything from it."

The river will uncover this gold because its waters will dry up, as An-Nawawi said.⁴⁰⁶ This may also happen as a result of the river changing course. The treasure or this mountain (of gold) is buried beneath the soil and is not known, but when a river changes its course for whatever reason and flows near that mountain, it will uncover it. And Allah knows best.

The reason why the Messenger (peace be upon him) forbade those who witness that event to take anything from it is because taking it will provoke tribulations, killings and bloodshed.

⁴⁰⁵Its isnad is *sabieeb*. Narrated by Ibn Hibbaan and Al-Haakim. Al-Haakim said that it is *sabieeb* according to the conditions of Muslim, and Adh-Dhahabi agreed with him. Tirmidhi narrated the phrase, "by the One in Whose hand is my soul..." and said that it is a *hasan* hadith. See *Silsilat Al-Abaaideeth As-Saheehah* by Shaykh Naasiruddin Al-Albaani, hadith no. 122.

⁴⁰⁶Sharh An-Nawawi 'ala Muslim, 18/19.

The Earth will Bring Forth Its Hidden Treasure

Muslim narrated in his *Saheeh* that Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) as saying: “The earth will spew forth its hidden treasure like columns of gold and silver. The killer will come and say, ‘For this, I killed!’ The breaker of family ties will come and say, ‘For this, I broke my ties of kinship!’ The thief will say, “For this, my hand was cut off!” Then they will leave and take nothing of it.”⁴⁰⁷ When the people will see the large amount of gold and silver, they will no longer be interested in it and they will be grieved because they committed sins to achieve such an insignificant thing.

The Muslims Will Be Besieged in Madeenah

Among the signs of the Hour is that Muslims will be defeated and will retreat. Their enemies will surround them and besiege them in Madeenah. It is narrated that Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said, “Soon the Muslims will be besieged in Madeenah so that their most distant frontier outpost will be *Salah*”⁴⁰⁸. ”⁴⁰⁹

Jahjaah Will Seize Power

Jahjaah will be a man from Qahtaan. He will become the king, the ruler, and seize power. He will be very strong and tyrannical. Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The Hour will not come until there emerges a man from Qahtaan who will rule the people with a rod of iron.”⁴¹⁰

The Appearance of the Mahdi

It is narrated in the *saheeh ahaadeeth* that at the end of time Allah will send a *khaleefah* who will be wise and just and will control the affairs of the ummah. He will be one of the family of the Messenger (peace be upon him), descending from Faatimah. His name will be the same as the Messenger (peace be upon him). The *ahaadeeth* describe him as having a wide forehead and a hooked nose. He will fill the earth with justice after it has been filled with injustice and oppression. Among the *ahaadeeth* that have been narrated concerning that are the following: It is narrated that ‘Abdullah ibn Mas’ood reported the Messenger of Allah (peace be upon him) as saying, “This world will not pass away until the Arabs are ruled by a man from among my family whose name will be the same as mine”⁴¹¹ (Tirmidhi and Abu Dawood).

⁴⁰⁷ Muslim, *Kitaab Al-Zakaah, Baab Al-Targheeb fis-Sadaqah Qabla Laa Yoojad Man Yaqbala haa*, hadith no. 1013, 2/701.

⁴⁰⁸ *Salah: a place near Khayber*

⁴⁰⁹ A *Saheeh* hadith narrated by Abu Dawood and Al-Haakim. *Saheeh Al-Jaami'*, 6/363, hadith no. 8033.

⁴¹⁰ Al-Bukhari, *Kitaab Al-Fitan, Baab Taghayyur Aṣ-Ẓamaan, Fath Al-Baari*, 13/76.

⁴¹¹ *Mishkaat Al-Masaabeeh*, 3/24. The editor of *Al-Mishkaat* said that its isnaad is *hasan*, and the report of Abu Dawood is described as *saheeh* in *Al-Jaami' As-sagheer*, 6/70, hadith no. 5180.

This hadith is narrated by Al-Haakim from Abu Sa'eed, who attributed it to the Prophet (peace be upon him) with the wording: “The Mahdi will emerge from my ummah, and Allah will grant him rain which will cause the earth to produce vegetation. He will be given wealth in abundance, livestock will increase, and the ummah will become great. He will live for seven or eight—i.e. years.” This is classed as *sabeb* by Al-Haakim, Ad-Dhahabi and Ibn Khaldoon.

The time when he will emerge

Shaykh 'Abd al-'Azeez ibn Baaz (may Allah have mercy on him) said that Ibn Katheer said in *Al-Fitan wal-Malaahim*, “I think that it will be at the time when the Messiah descends. The hadith narrated by Al-Haarith ibn Abi Usaamah⁴¹² indicates that, because it says that their leader will be the Mahdi. This indicates that he will be present when 'Eesa ibn Maryam descends, as is also indicated by some of the reports by Muslim and some other reports, but it is not clear. It is apparent and makes sense, but is not definite.”⁴¹³

According to one report, Umm Salamat said, “The Messenger of Allah (peace be upon him) said: ‘A fugitive will seek security in the House, and an army will be sent after him. When they reach a field, the earth will swallow them up.’ I said, ‘O Messenger of Allah, what about one who was forced to join them?’ He said, ‘He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention’”⁴¹⁴ Is this man who will seek refuge in the House, whom Allah will support and help and for whom Allah will destroy those who seek to harm him, be the Mahdi who is mentioned in the *abaadeeth* quoted previously? We have no clear evidence to that effect, as far as we know. Allah knows best.

THE MAJOR SIGNS

There are major signs which will indicate that the Hour is at hand. When they appear, the Hour will be close behind them. Muslim narrated on the authority of Hudhayfah ibn Usayd Al-Ghifaari: “The Prophet (peace be upon him) looked at us while we were discussing something. He said, ‘What are you talking about?’ They said, ‘We are talking about the Hour.’ He said, ‘It will not come until you see ten signs ahead of it.’ “He mentioned the smoke, the *Dajjaal*, the Beast, the rising of the sun from the west, the descent of 'Eesa (Jesus) ibn Maryam, Ya'jooj and Ma'jooj, and three landslides: one in the east, one in the west and one in the

⁴¹²The hadith of Jaabir states, “'Eesa ibn Maryam (Jesus) will descend, and their leader, the Mahdi, will say, ‘Come and lead us in prayer.’ He will say, ‘No, your leader is from among you, as an honour from Allah to this ummah.’” Ibn al-Qayyim said, after narrating this in *Al-Manaar Al-Muneef*, that this has a *jayyid* isnaad.

⁴¹³*Ar-Radd 'ala Man Kadhdhaba bil-Ahaadeeth As-Saheehah Al-Waaridah fil-Mabdi*, p. 160.

⁴¹⁴Muslim, 4/2208, hadith no. 2882.

Arabian Peninsula, and the last sign is a fire which will emerge from Yemen and drive the people to their place of gathering.”⁴¹⁵

The major signs will come one after the other; hardly any time will elapse between one and the next. Al-Haakim narrated with a *saheeh* isnaad that Anas ibn Maalik (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) as saying, “The signs are like beads next to one another on a string. When the string breaks, they follow one another.”⁴¹⁶

The Messenger (peace be upon him) said a great war will happen between the Muslims and the Romans. After that the Muslims will conquer Constantinople, and then the *Dajjaal* will emerge. Mu’adh ibn Jabal (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

“When *Bayt Al-Maqdis* (Jerusalem) will be flourishing, Yathrib will be in ruins. When Yathrib will be in ruins, the fierce battle will take place. When the fierce battle takes place, Constantinople will be conquered. When Constantinople is conquered, the *Dajjaal* will emerge.” This is narrated by Abu Dawood.⁴¹⁷

After the *Dajjaal* emerges, ‘Eesa (Jesus) (peace be upon him) will descend and kill him [*Dajjaal*]. Ya’jooj and Ma’jooj (Gog and Magog) will emerge during the time of ‘Eesa (peace be upon him) and Allah will destroy them during his time. The sequence of events up to this point is clear.

With regard to the remaining signs, the exact sequence is not quite clear. The sun will rise from the west, the Beast of the earth will emerge and the fire which will gather the people together will certainly happen after the emergence of the *Dajjaal*, the descent of ‘Eesa (peace be upon him), and the emergence of the Ya’jooj and Ma’jooj (Gog and Magog). The hadith narrated by Muslim from Hudhayfah clearly states that the fire from Yemen which will gather the people together will be the last of the signs: “And the last of the signs will be a fire which emerges from Yemen and will drive the people to their place of gathering”⁴¹⁸

So there remain six signs, but which of them will precede the other? This we cannot be certain about, because the Messenger of Allah (peace be upon him) did not make any definite statement concerning that.

According to the hadith of ‘Abdullah ibn ‘Amr (may Allah be pleased with him), he heard the Messenger of Allah (peace be upon him) say, “The first signs will be the rising of the sun from the west and the emergence of the Beast to the people

⁴¹⁵ Muslim, *Kitaab Al-Fitan*, *Baab fi Ayaatallati Takoon Aabil As-Sa’ah*, 4/2225, hadith no. 2901. In *Jaami’ Al-Usool* it is attributed to Abu Dawood and Tirmidhi as well.

⁴¹⁶ Al-Haakim said that (it is) *saheeh* according to the conditions of Muslim, and Adh-Dhahabi agreed with him. Al-Albaani said that it is as they said. *Sisilat Al-Abaadeeth As-Saheebah*, 4/361.

⁴¹⁷ *Mishkaatal_Masaabeeh*, 3/17, hadith no. 5425. Its isnaad is *hasan*, as stated by the editor of *Al-Mishkaat*.

⁴¹⁸ Muslim, 4/2225, hadith no. 2901.

in the morning. Whichever of them comes first, the other will immediately follow.”⁴¹⁹

With regard to the rest of the signs, the three landslides and the smoke, we do not know their place in the sequence of the major signs. We have not seen anything in the *sahih* texts to describe that. Allah knows best. However, what we do know about the smoke is what Allah tells us:

“Then await for the Day when the sky will bring forth a visible smoke, covering the people. This is a painful torment” (*Quran* 44: 10-11).

There are differences of opinion with regard to whether the smoke is a sign that has already passed or is yet to come. Allah knows best.

Fitnat Ad-Dajjaal (the Tribulation of the Dajjaal)

His tribulation will be the greatest in human history

The tribulation of the *Dajjaal* will happen at the end of time, and it is one of the major signs of the Hour. His *fitnah* will be one of the greatest tribulations in human history.

Both Al-Bukhari and Muslim narrated that Anas (may Allah be pleased with him) related the Messenger of Allah (peace be upon him) as saying, “No Prophet was ever sent but he warned his nation about the one-eyed liar; he is one-eyed but your Lord is not one-eyed, and between his [the *Dajjaal*]’s eyes is written ‘*kaafir*.’”⁴²⁰

In *Sunan ibn Maajah*, *Saheeh ibn Khuzaymah* and *Mustadrak Al-Haakim*, it is narrated from Abu Umaamah that the Prophet (peace be upon him) said: “O People, there has never been any tribulation on the face of the earth, since Allah created mankind, greater than the tribulation of the *Dajjaal*. Allah has never sent any Prophet but he warned his nation about the *Dajjaal*. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly emerge among you.”⁴²¹

The reason why he is called *Al-Maseeh Ad-Dajjaal*

Ibn Al-Atheer said, “The *Dajjaal* is called *Maseeh* because one of his eyes is abraded (*mamsooth*). *Maseeh* means a person whose face is abraded and worn away (*mamsooth*) on one side, with no eye or eyebrow (i.e. has one blind eye). He is called “*Dajjaal*” because—as Ibn Hajar said—he covers the truth with falsehood.

The state of the Muslims at the time when the *Dajjaal* will emerge

Just before the *Dajjaal* emerges, the Muslims will have a high status and great power. It seems that his emergence will be for the purpose of putting an end to that power. At that time, there will be a peace treaty between the Muslims and the

⁴¹⁹ Muslim, *Kitaab Al-Fitan, Baab fi Khurooj Ad-Dajjaal*, 4/2260, hadith no. 2941.

⁴²⁰ Al-Bukhari, *Kitaab Al-Fitan, Baab Dhikr Ad-Dajjaal, Fath Al-Baari*, 13/91; Muslim, *Kitaab Al-Fitan, Baab Dhikr Ad-Dajjaal wa Sifat ma Ma’ahu*, 4/2247, hadith no. 2933.

⁴²¹ *Saheeh, Al-Jaami’ As-Sagheer*, 6/273, hadith no. 7752. Its isnad is *sahih*.

Romans; they will attack a common enemy and defeat them, then war will break out between the Muslims and the Crusaders. In *Sunan Abi Dawood* it is narrated that Dhu Makhbar related that he heard the Messenger of Allah (peace be upon him) say:

“You will make a peace treaty with the Romans, and you and they will attack a common enemy. You will be victorious and will take booty, and then you will return safely until you camp at Marj Dhi Talool. After that one of the Christians will raise the cross and say, ‘The cross has attained victory.’ One of the Muslims will become angry and will break it (the cross). At that point the Romans will break the treaty and start preparing for the great battle.” Some added, “The Muslims will run for their weapons and they will fight, and Allah will honour that group with martyrdom.”⁴²²

That betrayal of the Romans and the subsequent events will be the cause of that great battle.

The great battle and the conquest of Constantinople

A great battle will take place between the Muslims and the Crusaders.⁴²³ The cause of this battle will be the one referred to in the hadith quoted above. It should be noted that among the Muslim ranks will be large numbers of Christians who will embrace Islam and become good Muslims. In Muslim it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

“The hour will not come until the Romans camp in Al-A’amaaq or in Daabiq (two places in Syria near Aleppo). An army will come out from Madeenah to meet them. This army will be composed of the best people on earth at that time. When they face one another, the Romans will say, ‘Do not stand between us and those whom you took prisoner (and converted to Islam); let us fight them.’ The Muslims will say, ‘No, by Allah, we will not stand aside and let you fight our brothers.’ So they will fight. One-third will flee, and Allah will never accept their repentance; one-third will be killed, and they will be the best of martyrs in the sight of Allah; and one third will attain victory and will never be influenced by *fitnah*. They will liberate Constantinople.⁴²⁴ When they, the Muslims, will be sharing out the booty; their swords hung up on the olive trees, *Shaytaan* will shout, ‘The *Dajjaal* has taken your place among your families! They will rush back and find that this was not true. When they reach Syria, he (the *Dajjaal*) will emerge. And when they will be preparing to fight, or will be forming rows, the time for prayer will come. ‘Eesa (Jesus) ibn Maryam (peace be upon him) will descend and

⁴²² *Mishkaat Al-Masaabeeh*, 3/18, hadith no. 5428. The editor of *Al-Miskaat*, Shaykh Naasiruddin Al-Albaani, said that its isnaad is *saheeh*.

⁴²³ The *abaadeeth* indicate that the Romans will be the greatest in number at the end of time. In *Musnad Ahmad* and *Muslim* it is narrated from *Al-Mustawrid* that the Messenger (peace be upon him) said, “The Hour will come when the Romans are the greatest in number” *Saheeh Al-Jaami’ As-Sagheer*, 3/51.

⁴²⁴ This is a different conquest than that achieved by Muhammad Al-Faatih.

he will lead them against the *Dajjaal*. When the enemy of Allah sees him, he will melt like salt in water. If ‘Eesa were to leave him alone he would have melted away and died, but Allah will kill him at his ('Eesa's) hands and he will show them his (*the Dajjaal's*) blood on his spear.”⁴²⁵

The details about the liberation of Constantinople are to be found in the hadith narrated by Muslim and also from Abu Hurayrah (may Allah be pleased with him), who said that the Prophet (peace be upon him) said:

“Have you heard of a city, part of which is on land and part in the sea?” They said, “Yes, O Messenger of Allah.” He said, “The Hour will not come until seventy thousand of the sons of Ishaaq⁴²⁶ attack it. When they arrive there they will camp, but they will not fight with weapons or shoot arrows. They will say, *Laa ilaaha illallah wa Allahu akbar*, and one of its two sides will fall.”

Thawr⁴²⁷ said, “I only know that he said, “That part which is in the sea (will fall).” [The Prophet (peace be upon him) said:] “Then they will say a second time, ‘*Laa ilaaha illallah wa Allahu akbar*,’ and the gates will be opened for them. They will enter it and take the booty. While they will be dividing the spoils of war, a shout will reach them, ‘The *Dajjaal* has emerged!’ They will leave everything and go back.”⁴²⁸

Drought and famine before the emergence of the *Dajjaal*

The people will be subjected to a severe test just before the *Dajjaal* appears. The sky will withhold its rain and the earth will withhold its vegetation. In *Sunan Ibn Maajah*, *Saheeh Ibn Khuzaymah* and *Mustadrak Al-Haakim*, it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “Before the *Dajjaal* emerges there will be three difficult years in which people will suffer intense hunger. In the first year, Allah will command the sky to withhold one-third of its rain and He will command the earth to withhold one-third of its vegetation. In the second year, He will command the sky to withhold two-thirds of its rain and the earth to withhold two-thirds of its vegetation. In the third year, He will command the sky to withhold all of its rain, and not a drop will fall, and the earth to withhold all of its vegetation. So no plants will grow and no cloven-footed animals will remain; they will all die except those whom Allah wills.” It was said, “What will keep the people alive at that time?” He said, “*Tableel* (saying, ‘*Laa ilaaha illallah*’), *Takbeer* (saying, ‘*Allahu akbar*’) and *Tahmeed* (saying, ‘*Al-Hamdu lillaah*’). They will take the place of food for them.”⁴²⁹

⁴²⁵Muslim, *Kitaab Al-Fitan*, *Baab Fath Al-Qustanteeniyah*, 4/2221, hadith no. 2897.

⁴²⁶Muslim, *Kitaab Al-Fitan*, *Baab Iqbaal Ar-Rum fi Kathrat Al-Qatil*, 4/2223, hadith no. 2899.

⁴²⁷Thawr ibn Zayd Ad-Dayli, one of the narrators of this hadith.

⁴²⁸Muslim, *Kitaab Al-Fitan*, 4/2238, hadith no. 2920.

⁴²⁹*Saheeh Al-Jaami'*, 6/277, hadith no. 7752.

The attributes and characteristics of the *Dajjaal*

The *Dajjaal* will claim to be divine, and he will produce extraordinary feats to propagate his falsehood. A man will come thinking that he will not be deceived and that his falsehood will have no effect on him, but when he sees extraordinary feats he will follow him. In *Sunan Abi Dawood* it is narrated with a *sahih* isnaad from ‘Imraan ibn Husayn that the Messenger of Allah (peace be upon him) said, “Whoever hears of the *Dajjaal*, let him keep away from him, for by Allah a man will come to him thinking himself to be a believer and then he will follow him, because of the doubts that he stirs up.”⁴³⁰

General description

The Messenger (peace be upon him) described the prominent characteristics of the *Dajjaal*'s personality and his physical appearance. In Al-Bukhari it is narrated from ‘Abdullah ibn ‘Umar that the Messenger (peace be upon him) saw the *Dajjaal* in a dream and described him as “a well-built man, with a reddish complexion and curly hair. He is one-eyed, as if his eye is a floating grape...The person who resembled him most is Ibn Qatan (from the tribe of) Khuzaa’ah.”⁴³¹

In *Musnad Ahmad* and *Sunan Abi Dawood*, it is narrated with a *sahih* isnaad that ‘Ubaadah ibn As-Saamit related the following from the Messenger of Allah (peace be upon him): “I have told you so much about the *Dajjaal* that I am afraid that you may be confused. The *Dajjaal* is a short man with his toes curled in, curly-haired, one-eyed with one eye abraded, neither prominent nor sunken. If you get confused, then know that your Lord is not one-eyed and that you will not see your Lord.”⁴³²

The *Dajjaal* will be one-eyed:

The Messenger (peace be upon him) focused on describing the eyes of the *Dajjaal*, because no matter what features the *Dajjaal* may be able to rid himself of, he cannot rid himself of his eyes. The Messenger (peace be upon him) described for us the eye with which he will be able to see. He said, “The eye of the *Dajjaal* is green like glass.” This has been narrated by Ahmad and Abu Na’eem with a *sahih* isnad.⁴³³

“Kaafir” is written between his eyes:

There is a sign by which Allah will make the *Dajjaal* recognizable to every believer to the exclusion of others, whom Allah will make blind (to this sign). This sign is something written between his eyes: “*kaa’faa’raa’*” or “*kaafir*.” In Al-Bukhari it is narrated from Anas that the Prophet (peace be upon him) said, “No Prophet has

⁴³⁰ *Jaami’ Al-Usool*, 10/354, hadith no. 7846.

⁴³¹ Al-Bukhari, *Kitaab Al-Fitan, Baab Dhikr Ad-Dajjaal, Fath Al-Baari*, 13/90.

⁴³² *Sahih Al-Jaami’ As-Sagheer*, 2/318, hadith no. 2455. “with his toes curled in” refers to a manner of walking caused by a physical defect, either because the lower legs are crooked, the thighs are too far apart, or some other reason.

⁴³³ *Silsilat Al-Ahaadeeth As-Saheehah*, 4/477, hadith no. 1863.

ever been sent but he warned his nation about the one-eyed and between his eyes is written ‘*kaafir*.’”⁴³⁴

He will not have any offspring:

The Messenger (peace be upon him) told us that the *Dajjaal* will be “sterile; no children will be born to him.” This is narrated by Muslim.⁴³⁵

The falsehood of his claim to lordship

If these are the attributes of the *Dajjaal*, attributes in which there are many shortcomings, then how can this weak creature claim to be a lord? He will claim that he is the lord of mankind, but the Lord of mankind will not be seen in this world. The Prophet (peace be upon him) said, “Know that no one among you will see his Lord until he dies.”⁴³⁶

The *Dajjaal*’s ability to create *fithnah* (tribulations, trials)

The *Dajjaal* will claim to be divine. Moreover, he will be given the ability to perform astounding feats which will be a great trial for the people. These feats include the following:

The ability to travel rapidly throughout the earth:

According to the hadith of An-Nawaas ibn Sam'aan in Muslim, the Prophet (peace be upon him) was asked about the speed of the *Dajjaal*’s movement throughout the earth. He said, “(It will be) like clouds driven by the wind...”⁴³⁷

The Messenger (peace be upon him) said that he will travel around the earth and will not leave any city without entering it, apart from Makkah and Madeenah. According to the hadith of Anas narrated in Al-Bukhari and Muslim, “There will be no city which the *Dajjaal* will not enter, apart from Makkah and Madeenah.”⁴³⁸

His paradise and his fire:

One of the things with which the *Dajjaal* will confuse the people will be the fact that he will have with him things that look like Paradise and Hell and things that look like a river of water and a river of fire. These things will not be as they seem to the people, for that which they think is fire will be cool water, and that which they think is cool water will be fire. In Al-Bukhari and Muslim it is narrated, also from Hudhayfah, that the Prophet (peace be upon him) said concerning the *Dajjaal*, “He will have with him water and fire, but his fire will be cool water and

⁴³⁴Al-Bukhari, *Kitaab Al-Fitan*, Baab Dhikr *Ad-Dajjaal*, *Fath Al-Baari*, 13/90.

⁴³⁵Muslim, 4/2242-2243.

⁴³⁶Al-Bukhari, *Kitaab At-Tawheed*, Baab *Qawl Allah*, “*Wa li Tusna'a 'ala 'Ayni*”, *Fath Al-Baari*, 13/389.

⁴³⁷Muslim, *Kitaab Al-Fitan*, Baab Dhikr *Ad-Dajjaal*, 4/2252, no. 2937.

⁴³⁸*Sabeeh Al-Jaami' As-Sagheer*, 5/99, hadith no. 5309.

his water will be fire.” The report by Muslim adds: “So do not expose yourself to ruin.”⁴³⁹

He will seek the help of the *Shayaateen*:

Undoubtedly the *Dajjaal* will seek the help of the *Shayaateen*. It is known that the *Shayaateen* do not serve anyone except the one who is the most untruthful and misguided and who is enslaved to something other than Allah. In *Sunan ibn Maajaah*, *Saheeh ibn Khuzaymah* and *Mustadrak Al-Haakim*, it is narrated with a *saheeh* isnaad from Abu Umaamah that the Messenger of Allah (peace be upon him) said:

“Part of his *fitnah* will be that he will say to a Bedouin, ‘Do you think that if I resurrect your father and your mother for you, you will bear witness that I am your lord?’ He will say, ‘Yes.’ Then a *Shaytaan* will appear to him in the form of his father and mother and will say, ‘My son, follow him, for he is your lord.’”⁴⁴⁰

Inanimate objects and animals will respond to his commands:

In Muslim it is narrated from An-Nawaas ibn Sam’aan that the Prophet (peace be upon him) said: “He will come to the people and call them, and they will believe in him and respond to him. He will command the sky to send down rain, and it will do so; he will command the earth to bring forth its vegetation, and it will do so. In the evening their livestock will come back to them with their humps high, their udders full of milk and their flanks stretched. Then he will come to some people and call them, but they will reject what he says. He will leave them and they will suffer drought and have nothing left of their wealth. He will pass through the wasteland and say to it, ‘Bring forth your treasure,’ and its treasure will follow him like a swarm of bees.”⁴⁴¹

He will kill a young man and then bring him back to life:

Another of his *fitnabs* will be that he will kill this believer, or it will appear so to the people, then he will claim that he has brought him back to life. In Al-Bukhari it is narrated that Abu Sa’eed said that the Messenger of Allah (peace be upon him) spoke to them at length about the *Dajjaal*. One of the things that he told them was, “The *Dajjaal* will come, but it will be forbidden for him to enter the gates of Madeenah. Therefore, he will camp at one of the barren tracts near Madeenah. On that day a man will go out to meet him who is the best of mankind or one of the best of mankind, and he will say, ‘I bear witness that you are the *Dajjaal* of whom the Messenger of Allah (peace be upon him) told us.’ The *Dajjaal* will say, ‘No.’ He will kill him and then bring him back to life. He (the man) will

⁴³⁹Al-Bukhari, *Kitaab Al-Fitan*, *Baab Dhikr Ad-Dajjaal*, *Fath Al-Baari*, 13/90; Muslim, *Kitaab Al-Fitan*, *Baab Dhikr Ad-Dajjaal*, 4/2249, hadith no. 2943.

⁴⁴⁰*Saheeh Al-Jaami’ As-Sagheer*, 6/274, hadith no. 7752.

⁴⁴¹Muslim, *Kitaab Al-Fitan*, *Baab Dhikr Ad-Dajjaal*, 4/2252, hadith no. 2937.

say, ‘By Allah, I have never been more certain about you than I am today.’ The *Dajjaal* will want to kill him, but he will not be able to.”⁴⁴²

Where he will emerge

The *Dajjaal* will emerge in the east, from the land of the Persians called Khuraasaan, as we have quoted in a previous hadith. But who he really is will become apparent to the Muslims when he reaches a place between ‘Iraq and Syria. According to a hadith in Muslim, from An-Nawaas ibn Sam’aan and attributed to the Prophet (peace be upon him): “He will emerge between Syria and ‘Iraq, and will spread mischief right and left. O slaves of Allah, stand firm.”⁴⁴³

How long will he remain on earth?

The Sahaabah asked the Messenger (peace be upon him) how long the *Dajjaal* would remain on earth. They said, “What will be the length of his stay on earth?” He said, “Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.” They asked, “O Messenger of Allah, on that day which will be like a year, will the prayers of one day be sufficient?” He said, “No; work it out.” This is narrated by Muslim in his *Saheeh* and by Abu Dawood in his *Sunan* from An-Nawaas ibn Sam’aan.⁴⁴⁴

The followers of the *Dajjaal*

The *Dajjaal*, the false *messiah*, the one-eyed liar, will be the king for whom the Jews are waiting so that they may rule the world during his era. In *Musnad Ahmad* it is narrated from ‘Uthmaan ibn Abil-‘Aas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Most of the followers of the *Dajjaal* will be Jews and women.”⁴⁴⁵

According to the hadith of Anas ibn Maalik narrated by Muslim in his *Saheeh*, the Messenger of Allah (peace be upon him) said, “The *Dajjaal* will be followed by seventy thousand Jews of Isbahaan, wearing cloaks.”⁴⁴⁶

The name by which the *Dajjaal* is known to the Jews is Al-Maseeh ibn Dawood (the Messiah, son of David). They claim that he will emerge at the end of time, that his dominion will extend over land and sea, and that the rivers will flow with him. They claim that he is one of the signs of God, who will restore dominion to them.⁴⁴⁷

⁴⁴²Al-Bukhari, *Kitaab Al-Fitan*, Baab Laa Yadkbul Ad-Dajjaal Al-Madeenah, *Fath Al-Baari*, 13/101; Muslim, *Kitaab Al-Fitan*, Baab Sifat Ad-Dajjaal, 4/2256, hadith no. 2938. This version is narrated by Al-Bukhari.

⁴⁴³Muslim, *Kitaab Al-Fitan*, Baab Dhikr Ad-Dajjaal, 4/2252, hadith no. 2937.

⁴⁴⁴Jaami’ Al-Usool, 10/345, hadith no. 7839. Muslim in *Kitaab Al-Fitan*, 4/2252, hadith no. 2137.

⁴⁴⁵*Musnad Ahmad*, 4/216-217.

⁴⁴⁶Muslim, *Kitaab Al-Fitan*, Baab fi Baqiyat min Ahaadeeth Ad-Dajjaal, 4/2266, hadith no. 2944.

⁴⁴⁷Lawaami’ Al-Anwaar Al-Babiyah, 2/112.

Their claims are false; rather, it will be the messiah of misguidance. The *Messiah* of guidance is ‘Eesa (Jesus) ibn Maryam (peace be upon him) who will kill the *Dajjaal*, the false *messiah*, and his Jewish followers.

Madeenah and Makkah will be protected from the *Dajjaal*

The *Dajjaal* will head for Madeenah, but he will not be able to enter it because Allah has protected Makkah and Madeenah against the *Dajjaal* and the plague, and He has appointed His angels to guard them. In Al-Bukhari it is narrated from Abu Hurayrah (may Allah be pleased with him) and attributed to the Prophet (peace be upon him) that he said, “Over the mountain passes of Madeenah there are angels. The plague and the *Dajjaal* will not enter it.”⁴⁴⁸

How to save oneself from the *Dajjaal*

It will not be permissible for a Muslim to approach the *Dajjaal* even if he feels sure of himself, because the *Dajjal* will bring specious arguments which will shake a person’s faith. In *Sunan Abi Dawood* it is narrated with a *sahih* isnad from ‘Imraan ibn Husayn that the Messenger of Allah (peace be upon him) said, “Whoever hears of the *Dajjaal*, let him keep away from him. For by Allah, a man [after seeing him] may follow him because of the specious arguments that he produces.”⁴⁴⁹

There is nothing wrong with those who, not being able to resist him, flee from him. This is what many people will do at that time. In Muslim it is narrated that Umm Shurayk stated, “I heard the Messenger of Allah (peace be upon him) say, ‘The people will flee from the *Dajjaal* into the mountains.’”⁴⁵⁰

The Messenger (peace be upon him) commanded those who encounter him (the *Dajjal*) to recite the opening verses of *Surah Al-Kaf* (the 18th chapter of the Quran) over him. “Whoever among you encounters him, let him recite over him the opening verses of *Surah Al-Kaf*.”⁴⁵¹

Another way in which the Muslim will be able to protect himself from the *Dajjaal* will be to flee to one of the two noble sanctuaries, Makkah or Madeenah. This is because the *Dajjaal* is forbidden from entering them.

A fourth way in which a person may save himself from the *Dajjaal* is to turn to Allah and seek His protection from the *Dajjaal* and from his *fitnah*. In Al-Bukhari it is narrated that ‘Aa’ishah (may Allah be pleased with her) stated, “I heard the Messenger of Allah (peace be upon him) seeking refuge in his prayer from the *fitnah* of the *Dajjaal*.”⁴⁵²

Dajjal’s destruction and the end of his tribulation and the destruction of his Jewish followers

⁴⁴⁸Al-Bukhari, *Kitaab Al-Fitan*, Baab Laa Yadkhul Ad-Dajjaal Al-Madeenah, *Fath Al-Baari*, 13/101.

⁴⁴⁹*Jaami’ Al-Usool*, 10/354, hadith no. 7846.

⁴⁵⁰Muslim, *Kitaab Al-Fitan*, Baab fi Baqiyat min Ahaadeeth Ad-Dajjaal, 4/2266, hadith no. 2944.

⁴⁵¹Ibid., Baab Dhikr Ad-Dajjaal, 4/2252, hadith no. 3937

⁴⁵²Al-Bukhari, *Kitaab Al-Fitan*, Baab Dhikr Ad-Dajjaal, *Fath Al-Baari*, 13/90.

We have already quoted the hadith which state that the destruction of the *Dajjaal* will come at the hands of ‘Eesa (Jesus) ibn Maryam (peace be upon him). As for the destruction of the Jews who followed him, it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

“The Hour will not come until the Muslims fight against the Jews, and the Muslims kill them. A Jew will try to hide behind a rock or a tree, and the rock or tree will say, ‘O Muslim, O slave of Allah, here is a Jew behind me. Come and kill him.’ [This is the case] apart from the box-thorn (*al-gharqad*), which is one of the trees of the Jews.”⁴⁵³

The Descent of ‘Eesa ibn Maryam (Jesus Son of Mary) (Peace Be Upon Him)

Allah has told us that the Jews did not kill ‘Eesa ibn Maryam (Jesus) (peace be upon him) even though they claimed to have done so, but the Christians believed them. The truth is that ‘Eesa (peace be upon him) was not killed, but Allah made someone else look like him. He himself was taken up to heaven by Allah. Allah says: “...But they did not kill him nor crucify him, but it was made to seem so to them. And those who differ therein are full of doubts. They have no [certain] knowledge; they follow nothing but conjecture. For surely; they did not kill him [‘Eesa], son of Maryam [Mary]: But Allah raised him up [with his body and soul] unto Himself. And Allah is Ever All-Powerful, All-Wise” (*Quran 4: 157-158*).

Allah indicates in His Book that ‘Eesa (Jesus) will descend at the end of time, and that his descent will be a sign that the Hour is close at hand: “And he [‘Eesa (Jesus)], son of Maryam [Mary], shall be a sign for the Hour...” (*Quran 43: 61*).

And Allah tells us that at that time the People of the Book will believe in him:

“And there is none of the people of the Scripture [Jews and Christians] but must believe in him [‘Eesa (Jesus), son of Maryam (Mary)] before his death [at the time of the appearance of the angel of death]...” (*Quran 4: 159*).

Allah will send down His slave and Messenger ‘Eesa (peace be upon him). He will come down at the white minaret in the east of Damascus. At-Tabaraani narrated in *Al-Mu’jam Al-Kabeer* that Aws ibn Aws reported that the Messenger of Allah (peace be upon him) said, “‘Eesa (Jesus) ibn Maryam will descend at the white minaret in the east of Damascus.”⁴⁵⁴

The Messenger (peace be upon him) described what he will look like when he descends. In *Sunan Abi Dawood* it is narrated with a *sabih* isnad that Abu Hurayrah

⁴⁵³The hadith about the Muslims fighting the Jews is narrated by Al-Bukhari, *Kitaab Al-Jibaad*, *Baab Qitaal Al-Yabood*, *Fath Al-Baari*, 6/103. Also narrated by Muslim in his *Sabih Kitaab Al-Fitan, wa Asbraat As-Saa’ah*, hadith no. 2922, 4/2239. They both narrated it from Abu Hurayrah and Ibn ‘Umar with more than one isnad. The version we have quoted was narrated by Muslim.

⁴⁵⁴*Sabih Al-Jaami’ As-Sagheer*, 6/361, hadith no. 8025. Its isnad is *sabih* as stated by Shaykh Naasiruddin Al-Albaani.

(may Allah be pleased with him) related the Messenger of Allah (peace be upon him) saying:

“There is no Prophet between me and ‘Eesa (Jesus). He will descend. When you will see him, you will know him. He will be a man of average build, with a reddish, whitish complexion. He will come down wearing two garments dyed with saffron, with his head looking as if it is wet although it will not be.”⁴⁵⁵

When will he descend?

He will descend at a time when the Muslim fighters will have formed rows to pray *Fajr* and their Imam will have stepped forward to lead the prayer. That Imam will step back so that ‘Eesa (Jesus) (peace be upon him) may come forward and lead them, but he (‘Eesa) will decline. This will be at the same time when the Muslims will be preparing to wage war against the *Dajjaal*. In Muslim it is narrated from Jaabir ibn ‘Abdullah (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, “A group of my ummah will continue fighting for the truth and prevailing until the Day of Resurrection.” He added, “Then ‘Eesa (Jesus) ibn Maryam will come down, and their leader will say, ‘Come and lead us in prayer.’ He will say, ‘No, one of you is the leader of others, as an honour from Allah to this ummah.’”⁴⁵⁶

How will ‘Eesa (Jesus) (peace be upon him) rule after he descends?

‘Eesa (Jesus) (peace be upon him) will descend as a follower of Messenger Muhammad (peace be upon him) and will judge according to the laws of the Quran. Hence he will pray behind that righteous man. This is an honour to this ummah, and what an honour! According to the *sahih* hadith narrated by Abu Sa’eed, the Prophet (peace be upon him) said, “From among us will be the one behind whom ‘Eesa (Jesus) ibn Maryam (Mary) will pray” (Abu Na’eem, *Kitaab Al-Mabdi*).⁴⁵⁷

‘Eesa (Jesus) (peace be upon him) will kill the *Dajjaal*

The first thing that ‘Eesa (peace be upon him) will do, following the prayer, will be to confront the *Dajjaal*. He will set out for *Bayt Al-Maqdis* (Jerusalem) where the *Dajjaal* will be besieging a group of Muslims. ‘Eesa (peace be upon him) will command them to open the gate. In *Sunan Ibn Majaah*, *Saheeh Ibn Khuzaymah* and *Mustadrak Al-Haakim*, it is narrated that Abu Umaamah related the Messenger of Allah (peace be upon him) as saying: “When he will complete (the prayer), ‘Eesa will say, ‘Open the gate.’ They will open it and behind it will be the *Dajjaal*, accompanied by seventy thousand Jews each of whom will be carrying an adorned sword. When the *Dajjaal* will see him, he will start to melt like salt in water and

⁴⁵⁵Ibid., 5/90, hadith no. 5265.

⁴⁵⁶Muslim, *Kitaab Al-Eemaan, Baab Nuzool ‘Eesa*, 4/137, hadith no. 156.

⁴⁵⁷*Saheeh Al-Jaami’ As-Sagheer*, 5/219, hadith no. 5796.

will run away. He ('Eesa) will catch up with him at the eastern gate of *Ludd* (Lod) and kill him. Then Allah will defeat the Jews..."⁴⁵⁸

The reason why the *Dajjaal* will start to melt is that Allah will give to 'Eesa's breath a special scent which no *kaafir* will smell but he will die from it. In Muslim there is a lengthy hadith from An-Nawaas ibn Sam'aan, in which it says that the Prophet (peace be upon him) said: "While he is like that, Allah will send the Messiah (Jesus) son of Maryam (Mary). He will descend at the white minaret in the east of Damascus, wearing two garments dyed with saffron and placing his hands on the wings of two angels. When he lowers his head it will drip, and when he raises it there will fall drops like pearls. No *kaafir* will smell the fragrance of his breath but he will die, and his breath will reach as far as his eyes can see. He will pursue him (the *Dajjaal*) until he catches up with him at the gate of *Ludd* (Lod), where he will kill him. Then 'Eesa will come to some people whom Allah had protected from him (the *Dajjaal*); he will wipe their faces and tell them of their status in Paradise."⁴⁵⁹

The reason why 'Eesa will not leave the *Dajjaal* to die from his breath is so as to put an end to the myth and tribulation of this creature; when the people see him being killed and that he is dead, they will realize that he was merely a weak person who was incapable and that his claims were false and were lies.

The mission of 'Eesa (peace be upon him) after killing the *Dajjaal* and the destruction of *Ya'jooj* and *Ma'jooj* (Gog and Magog)

'Eesa (Jesus) (peace be upon him) will put an end to the *Dajjaal* and his *fitnah*, and *Ya'jooj* and *Ma'jooj* (Gog and Magog) will emerge during this time and will spread great mischief throughout the earth. 'Eesa (peace be upon him) will pray to his Lord, and He will respond. The next morning *Ya'jooj* and *Ma'jooj* will be dead, and not one of them will be left. At that time 'Eesa (peace be upon him) will devote himself to the great mission for which he came down, that is, to establish the rule of the Shari'ah of Islam and to put an end to misguided principles and deviant religions. In Al-Bukhari and Muslim it is narrated that Abu Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (peace be upon him) said, "By the One in Whose hand is my soul, soon the son of Maryam (Mary) will come down among you as a just ruler. He will break the cross, kill the pigs and abolish the *jizyah*. Wealth will be so abundant that there will be no one to accept it [as charity], and one *sajdah* (prostration) will be better than this world and all that is in it."⁴⁶⁰

What we learn from the texts which speak of 'Eesa (Jesus) (peace be upon him)

⁴⁵⁸ *Saheeh Al-Jaami' As-Sagheer*, 6/275, hadith no. 7752.

⁴⁵⁹ Muslim, *Kitaab Al-Fitan*, *Baab Dhikr Ad-Dajjaal*, 4/2253, hadith no. 2937.

⁴⁶⁰ Al-Bukhari in his *Saheeh Kitaab Ahaadeeth Al-Anabiyaat*, *Baab Nuzool 'Eesa ibn Maryam*, *Fath Al-Baari*, 6/460; also in Muslim *Kitaab Al-Eemaan*, *Baab Nuzool 'Eesa*, 4/414.

‘Eesa (peace be upon him) will undoubtedly descend at the end of time. The texts which state this are *mutawaatir* and narrated from the Messenger (peace be upon him).⁴⁶¹

‘Eesa (peace be upon him) will come to establish the rule of the Shari’ah of the Quran. He will put an end to all other religions, and no religion will be accepted from anyone except Islam.

For this reason, he will break the cross, which is the symbol of deviant Christianity, and he will kill the pigs, which were forbidden by Islam. He will abolish the *jizyah*; no *jizyah* will be accepted from any Jew or Christian, and nothing will be accepted from them except Islam. According to the hadith of Abu Hurayrah (may Allah be pleased with him) and narrated by Abu Dawood, with a *saheeh* isnad going back to the Prophet (peace be upon him), “He will fight the people until they become Muslim. Then he will break the cross, kill the pigs, and abolish the *jizyah*. During this time Allah will destroy all the religions except Islam.”⁴⁶²

There will be widespread prosperity and prevalent peace and security at that time. The texts we have quoted speak of that great blessing. Among the texts which speak of this is the hadith of Abu Umaamah narrated by Ibn Maajah, Ibn Khuzaymah and Al-Haakim with a *saheeh* isnad, in which he stated that the Messenger of Allah (peace be upon him) said: “‘Eesa ibn Maryam (Jesus son of May) will be a just ruler and fair leader among my ummah. He will break the cross, kill the pigs, abolish the *jizyah* and not take *sadaqah*. People will not need to strive to earn a sheep or a camel. Hatred and enmity will be taken away. Every poisonous animal will have its venom removed, so that an infant will put his hand in a snake’s mouth and will not be harmed. A child may hurt a lion but it will not harm him, and the wolf will be like a sheepdog with the sheep. He will fill the earth with peace just as a vessel is filled with water. There will be unity and none will be worshipped but Allah, and there will be no more wars. Authority will be taken away from Quraysh, and the earth will be like a silver tray. It will bring forth produce as it did at the time of Adam; a group of people will gather round one bunch of grapes and that will suffice them, and a group of people will gather around one pomegranate and that will suffice them. A bull will be sold for such-and-such money and a mare will be sold for a few *dirhams*...”⁴⁶³

‘Eesa’s (peace be upon him) stay on this earth

‘Eesa (peace be upon him) will remain on this earth for forty years, as proven in the *saheeh* hadith narrated in Sunan Abi Dawood from Abu Hurayrah (may Allah

⁴⁶¹The Messenger urged those who meet ‘Eesa to convey his *salaams* to him. In *Sunan An-Nasaa’i* it is narrated with a *saheeh* isnaad from Abu Hurayrah that the Messenger of Allah said, “Whoever meets ‘Eesa ibn Maryam, let him convey my *salaams* to him.”

⁴⁶²*Saheeh Al-Jaami'*, 5265.

⁴⁶³*Saheeh Al-Jaami' As-Sagheer*, 6/276, hadith no. 7752.

be pleased with him): “He will stay on the earth for forty years and then he will die. The Muslims will pray (the funeral prayer) over him.”⁴⁶⁴

The virtue of those who will accompany ‘Eesa (peace be upon him)

In *Musnad Ahmad* and *Sunan An-Nasa'i*, it is narrated from Thawbaan that the Prophet (peace be upon him) said, “There are two groups among my ummah whom Allah will save from the Fire: the group which conquers India and the group which will be with ‘Eesa ibn Maryam.”⁴⁶⁵

The Emergence of the *Ya'jooj* and *Ma'jooj* (Gog and Magog)

Ya'jooj and *Ma'jooj* (Gog and Magog) are two nations which are great in number. They are from the descendants of Adam (peace be upon him) who caused a great deal of tribulation. Allah has told us that the barrier built by Dhul-Qarnayn is preventing them from emerging:

“So they (the *Ya'jooj* and *Ma'jooj*) could not scale it or dig through it” (*Quran 18: 97*).

He said that this will continue until the end of time, when the Promise of Allah will come and they will be granted permission to emerge. At that time the barrier will be destroyed and they will emerge to mankind:

“...but when the Promise of my Lord comes, He will level it down to the ground. And the promise of my Lord is ever true” (*Quran 18: 98*).

When this happens, they will emerge in hoards, like the waves of the sea: “And on that day, we shall leave them [*Ya'jooj* and *Ma'jooj* (Gog and Magog)] to surge like waves on one another...” (*Quran 18: 99*).

This will be close to the Hour and the blowing of the Trumpet: “...and the Trumpet will be blown, and We shall collect them [the creatures] all together” (*Quran 18: 99*).

They will emerge after ‘Eesa (Jesus) (peace be upon him) descends and the *Dajjaal* is defeated. In Muslim it is narrated in the lengthy hadith of An-Nawaas ibn Sam'aam that the Messenger of Allah (peace be upon him) said:

“Then ‘Eesa ibn Maryam will come to people whom Allah protected from him (the *Dajjaal*). He will wipe their faces and will tell them their status in Paradise. While this is happening, Allah will reveal to him: ‘I have sent out some slaves of Mine, and no one will be able to fight them. Take my slaves to safety in *At-Toor* (Sinai)⁴⁶⁶.’ Then Allah will send *Ya'jooj* and *Ma'jooj*, who will come pouring down from every high place. The first of them will pass by the lake of *Tabariyyah* (Tiberias)⁴⁶⁷ and will drink it all up. The last of them will pass by it and say, ‘There was water here once.’ The Prophet of Allah, ‘Eesa (peace be upon him), and his

⁴⁶⁴ *Saheeh Al-Jaami'*, 5/90, hadith no. 5265.

⁴⁶⁵ *Saheeh Al-Jaami'*, 4/35, hadith no. 3900.

⁴⁶⁶ Take them up the mountain so they will be safe.

⁴⁶⁷ A large lake of fresh water in Palestine.

companions will be besieged (at *At-Toor* and will be so hard pressed) that the head of a bull would be dearer to any one of them than one hundred *dinars* is to any of you today. The Prophet of Allah, ‘Eesa (peace be upon him), and his companions will beseech Allah, and Allah will send upon them [*Ya’jooj and Ma’jooj*] a worm in their necks, so in the morning they will all perish as one [group]. Then the Prophet of Allah, ‘Eesa (peace be upon him), and his companions will come down and they will not find even a hand span of the earth not filled with their putrefaction and stench. The Prophet of Allah ‘Eesa and his companions will beseech Allah, and He will send birds with necks like those of bakht camels (i.e. with long necks) which will carry them (the dead bodies) and throw them wherever Allah wills. Next Allah will send down rain which no house or tent will be spared from and which will wash the earth until it leaves it like a mirror.”⁴⁶⁸

The reason no one will be able to fight them is because of their large numbers. These *ahaadeeth* and many similar reports indicate that this great civilization which has invented such powerful bombs and missiles will vanish. It is possible that it will destroy itself, and mankind will return once more to using horses, spears and the like. Allah knows best.

The End of Islam, the Removal of the Quran and the Death of Good People

After Islam spreads far and wide, encompassing the East and the West, it will become weak once again and evil will become strong. This great religion will be taken away, the Quran will be removed, and knowledge will vanish. Allah will take (in death) everyone in whose heart is any trace of faith, and after that none will be left but the most evil of creation, upon whom the Hour will come.

Ibn Maajah and Al-Haakim narrated that Hudhayfah ibn Al-Yamaan stated the Messenger of Allah (peace be upon him) as saying, “Islam will wear out like the adornment of a garment wears out, until no one will know what fasting, prayer, sacrifice or charity are. The Book of Allah will be taken away in one night, and not one *aayah* will be left on earth. There will remain groups of people, old men and old women, who will say, ‘We heard our forefathers sayings this word: *Laa illaaha ilallah*, so we say it too.’”⁴⁶⁹

This small remnant, who will know nothing of Islam except the statement of *Tawheed*, will pass away. In Muslim it is narrated that ‘Abdullah ibn Mas’ood stated that the Messenger of Allah said, “The Hour will come only upon the most evil of creation.”⁴⁷⁰

In Muslim it is narrated from An-Nawaas ibn Sam’aan who attributed to the Prophet (peace be upon him): “While they are like that, Allah will send a good

⁴⁶⁸ Muslim, *Kitaab Al-Fitan, Baab Dhikr Ad-Dajjaal*, 4/2254, hadith no. 2937.

⁴⁶⁹ Al-Haakim said that it is *sahih* according to the conditions of Muslim, and Adh-Dhahabi agreed with him. Al-Boosayri said that its isnad is *sahih* and its men are *thiqaat*. See *Silsilat Al-Ahaadeeth As-Saheeha* by Shaykh Naasiruddin Al-Albaani, hadith no. 87.

⁴⁷⁰ Muslim, *Kitaab Al-Fitan, Baab Qurb As-Saa’ab*, 4/2249.

wind which will seize them beneath their armpits and will take the soul of every believer and every Muslim. There will be left the most evil of people, who will fornicate like donkeys, and upon them the Hour will come.”⁴⁷¹

Mankind’s Return to Ignorance and Idol Worship

When Islam disappears, the Quran is taken away and the soul of every person in whose heart is an atom’s weight of faith is taken, mankind will return to their former state of ignorance, or an even worse state. They will obey *Shaytaan* and worship idols.

In the hadith of ‘Abdullah ibn ‘Amr, narrated by Muslim, the Messenger of Allah (peace be upon him) said: “There will remain the most evil of people, who will be as careless as birds and have the minds of wild beasts. They will not appreciate any good or condemn any evil. *Shaytaan* will appear to them and say, ‘Will you not respond?’ They will say, ‘What do you command us to do?’ He will tell them to worship idols, but despite that they will have abundant provision and a comfortable life. Then the Trumpet will be blown...”⁴⁷²

Among the idols which will be worshipped will be Dhu'l-Khalaash, the false goddess of Daws, and *Al-Laat* and *Al-Uzza*. In Al-Bukhari and Muslim, it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The Hour will not come until the buttocks of the women of Daws move while going around Dhu'l-Khalaash, the idol which they used to worship during *Jaahiliyyah*.⁴⁷³

The Destruction of the Ka’bah by *Dhul-Suwayqatayn*

Maybe this is the time when *Dhul-Suwayqatayn* will destroy the Ka’bah. According to the hadith narrated by Imam Ahmad in his *Musnad* from Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said: “Allegiance will be given to a man between the *Rukin* and the *Maqaam*,⁴⁷⁴ and no one will violate the sanctity of the House except those who will be living there. At the time they violate it, do not ask about the destruction of the Arabs. Then the Abyssinians will come and destroy it, and it will never be rebuilt. They are the ones who will extract its treasure.”⁴⁷⁵ Imam Ahmad also narrated in *Al-Musnad*

⁴⁷¹Muslim, *Kitaab Dhikr Ad-Dajjal*, hadith no. 2937. What is meant by, “They will fornicate like donkeys,” is that man will have intercourse with a woman in the presence of other people, like donkeys do, and they will not care about that. *Sharh An-Nawawi ‘ala Muslim*, 18/70.

It appears this is a resemblance of how some people are today in many western societies, where they fornicate like donkeys in their clubs, some of which are nudist clubs, on the beaches, and in forests and parks. This is a warning and a sign of the Hour.

⁴⁷²Muslim, *Kitaab Al-Fitan*, *Baab Khurooj Ad-Dajjal*, 4/2258, hadith no. 2940.

⁴⁷³Al-Bukhari, *Kitaab Al-Fitan*, *Baab Taghayyur As-Zamaan batta Tu'bad Al-Awthaan*, *Fath Al-Baari*, 13/76; Muslim, *Kitaab Al-Fitan*, *Baab Laa Taqoom As-Saa'ab batta Ta'bud Daws Dhal-Khalasah*, 4/2230, hadith no. 2906. This version is narrated by Al-Bukhari. The definition of Dhul-Khalasah is narrated in both *Saheehs*.

⁴⁷⁴i.e., *Ar-Rukn Al-Yamani* (the Yemini Corner of the Ka’bah) and *Maqaam Ibraaheem* (the Station of Ibraaheem).

⁴⁷⁵*Silsilat Al-Ahaadeeth As-Saheehah*, 1/245.

from ‘Abdullah ibn ‘Umar that he heard the Messenger of Allah (peace be upon him) say, “The Ka’bah will be destroyed by *Dhul-Suwayqatayn* from Abyssinia. He will rob it of its adornments and take away its covering. It is as if I can see him, bald and with distorted wrists and ankles, striking it with his shovel and pick-axe.”⁴⁷⁶

It may be asked, how the Ka’bah could be destroyed when Allah has made Makkah a secure sanctuary. The answer is that He has made it secure until just before the Hour and the end of the world. This is the view of An-Nawawi, and there is no contradiction because the destruction will happen at the end of time.

The Rising of the Sun from the West

Among the clear signs which will point to the onset of the Hour will be the rising of the sun from the West. In Al-Bukhari it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe. However that will be the time when faith will not benefit a person if he did not believe before or did not derive any good from his faith.”⁴⁷⁷

The Emergence of the Beast

This beast will be one of the signs of Allah which will emerge at the end of time, when evil will be prevalent and corruption will be widespread. Goodness will be scarce at that time. This beast will be the one mentioned by Allah: “*And when the word [of torment] against them comes to pass, We shall bring out for them a beast from the earth who will speak to them, because mankind did not believe with certainty in Our aayaat [verses]*” (Quran 27: 82).

Undoubtedly this beast will differ from what people know of beasts. For example, it will address the people and speak to them. It is narrated by Imam Ahmad in his *Musnad*, Al-Bukhari in *Al-Kabeer*, and *Akhbaar Isbahaan* with a *sahih* isnad from Abu Umaamah and attributed to the Prophet (peace be upon him): “The beast will emerge and mark people on their noses. Then those who are marked will live among you until a man buys a camel and will be asked, ‘From whom did you buy it?’ He will say, ‘From one of those who are marked on the nose.’”⁴⁷⁸

The Fire Which Will Gather the People

The last sign before the Hour is the fire, which will gather the people. It will emerge from the bottom of *‘Aden*. We have previously quoted the hadith relating to this final sign.

⁴⁷⁶ *Silsilat Al-Ahaadeeth As-Saheehah*, 2/119, hadith no. 479.

⁴⁷⁷ Al-Bukhari, *Kitaab Ar-Riqaaq*, *Fath Al-Baari*, 11/352; Muslim, *Kitaab Al-Eemaan*, *Baab Bayaan Al-Zaman allathi laa Yuqbal Allahu fihi Al-Eemaan*, 1/37, hadith no. 157.

⁴⁷⁸ *Silsilat Al-Ahaadeeth As-Saheehah*, 1/31, hadith no. 322.

In *Sunan At-Tirmidhi* it is narrated that ‘Abdullah ibn ‘Umar (may Allah be pleased with him) stated, “The Messenger of Allah (peace be upon him) said, ‘There will emerge fire from Hadramawt before the Hour begins, which will gather the people.’ The people said, ‘O Messenger of Allah, what do you command us to do?’ He said, ‘You should go to Syria.’”⁴⁷⁹

⁴⁷⁹*Jaami’ Al-Usool*, 10/368, hadith no. 7888. See *Sabih Al-Jaami’ As-Sagheer*, 3/203, hadith no. 3603.

CHAPTER TEN: THE DAY OF RESURRECTION

(AL-QAYAAMAH)

This is the second part in which we speak of the Last Day; the Day of Resurrection (*Al-Qayaamah*).

DEFINITION OF *AL-QAYAAMAH AL-KUBRA***(THE GREATER RESURRECTION)**

There will come a day when the Allah will cause all life and living beings to perish in fulfillment of His words: “*Whatever is on it [the earth] will perish. And the face of your Lord full of Majesty and Honour will remain forever*” (*Quran 55: 26-27*).

Then there will come a time when Allah will restore and resurrect His slaves. He will make them stand before Him and bring them to account for their previous actions. On that Day the people will be faced with immense terrors from which none will escape except those who have prepared themselves for that Day with faith and righteous deeds. At the end of that Day, people will be driven to their ultimate destination, Paradise or Hell.

This is the Day of Resurrection.

The Most Well-Known Names for That Day***Yawm Al-Qiyaama (The Day of Resurrection):***

This name is mentioned in seventy *aayaat* (verses) of the Quran, such as: “*Allah! Laa ilaaha illa Huwa [none has the right to be worshipped but He]. Surely, He will gather you together on the Day of Resurrection about which there is no doubt*” (*Quran 4: 87*).

Al-Yawm Al-Aakhir (The Last Day):

“...But *al-birr* is [the quality of] the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...” (*Quran 2: 177*).

Al-Aakhirah (The Hereafter):

“...Truly, We chose him [Abraham] in this world and verily, in the Hereafter, he will be among the righteous” (*Quran 2: 130*).

As-Saa’ah (The Hour):

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour [of judgment] is a terrible thing” (*Quran 22: 1*).

Yawm Al-Ba’th (The Day of Rising):

“O mankind! If you are in doubt about the rising again (after death), then verily, We have created you from dust...” (*Quran 22: 5*).

Yawm Al-Khurooj (The Day of Coming Out):

“The Day when they will come out of the graves quickly as racing to a goal” (*Quran 70: 43*).

Yawm Al-Fasl (The Day of Judgment/Decision):

“*[It will be said], This is the Day of Judgment which you used to deny”* (Quran 37: 21). “*Verily, the Day of Decision is a fixed time*” (Quran 78: 17).

Yawm Ad-Deen (The Day of Recompense):

“*They will say, ‘Woe to us! This is the Day of Recompense’*” (Quran 37: 20).

Yawm Al-Hisaab (The Day of Reckoning):

“*...Verily, those who wander astray from the path of Allah [shall] have a severe torment because they forgot the Day of Reckoning*” (Quran 38: 26).

The Reason Why There Are So Many Names

The names we have mentioned are just a few; there are many more names which refer to this great Day. Because the Day of Resurrection is so important, Allah has given it many names in His Quran and has described it in many ways.

THE DESTRUCTION OF LIVING THINGS**The Blast of the Trumpet**

When the Day comes, the Trumpet will be blown. This Trumpet blast will put an end to life on earth and in the heavens. “*And the Trumpet will be blown and all who are in the heavens and earth will swoon away, except whom Allah wills...*” (Quran 39: 68).

This will be a huge and destructive blast, which once a man hears he will not be able to make any bequest or return to his family and friends. It will happen so quickly that man will have no time to do anything upon hearing it. The Prophet (peace be upon him) said, “He will fall unconscious and the people will fall unconscious.”⁴⁸⁰

As-Soor-The Trumpet Which Will Be Blown

As-Soor in Arabic means a horn. “*And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on [waiting]*” (Quran 39: 68).

Allah tells us that the Trumpet will be blown twice. The Quran calls the first blast *Ar-Raajifah* and the second blast *Ar-Raadifah*. Allah says: “*On the Day [when] the first blast [Ar-Raajifah] shudders [when everyone will die]. The second blast [Ar-Raadifah] follows it [when everyone will be resurrected]*” (Quran 79: 6-7).

Who Will Blow the Trumpet?

Ibn Hajar Al-‘Asqallaani said, “It is well known that the one who will blow the Trumpet is Allah’s angel Israafeel (peace be upon him).⁴⁸¹

⁴⁸⁰Muslim, *Kitaab Al-Fitan, Baab Khurooj Ad-Dajjaal*, 4/2259, hadith no. 2940.

⁴⁸¹*Fath Al-Baari*, 11/368.

“The Messenger of Allah (peace be upon him) said, ‘Since the time when the one who will blow the Trumpet was appointed, his eyes have been ever ready, looking towards the Throne, fearing lest the command be issued before he blinks. [It is] as if his eyes are two brilliant stars.’” Al-Haakim said that its isnad is *sahih*, and Adh-Dhahabi agreed with him.⁴⁸²

The Day When the Trumpet Will Be Blown

The Hour will begin on a Friday. In Muslim it is narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “The best day on which the sun rises is a Friday. On this day Adam was created. He entered Paradise on Friday, this day he was expelled from Paradise, and the Hour will only come on a Friday.”⁴⁸³

DEFINITION OF *AL-BA’TH WAN-NUSHOOR* (THE RESURRECTION)

The meaning of *Al-Ba’th* refers to the restoration of the body and bringing it back to life on the Day of Resurrection.

“And the Trumpet will be blown [the second time] and behold from the graves they will come out quickly to their Lord. They will say, ‘Woe to us! Who has raised us up from our place of sleep?’ [It will be said to them], ‘This is what the Most Gracious [Allah] had promised, and the Messengers spoke the truth!’ It will be but a single Saybah [shout], so behold they will all be brought up before Us!” (Quran 36: 53).

In *Sahih Muslim* it is narrated from ‘Abdullah ibn ‘Amr that the Messenger of Allah (peace be upon him) said: “Then the Trumpet will be blown, and no one will hear it but he will tilt his head. The first one to hear it will be a man who will be fixing his camel’s drinking-trough. He will fall unconscious, and all the people will fall unconscious. Then Allah will send—or send down—rain like dew (*till*) or a shadow (*zill*) (Nu’maan—one of the narrators of this hadith—was the one who was not sure) from which bodies of the people will grow. Next the Trumpet will be blown again, and they will be standing (waiting).”⁴⁸⁴

On the Last Day, humans will be formed from a small bone. When the water reaches this bone, it will grow. This bone is the coccyx (tailbone), which is a small bone at the end of the spine. In Al-Bukhari and Muslim, it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “Between the two Trumpet blasts there will be forty. Water will then come down from the sky, and they [the people] will grow like herbs. There is no part of man that does not disintegrate (after he dies) except for one bone, which is the coccyx. From this he will be created anew on the Day of Resurrection.”

⁴⁸² *Silsilat Al-Ahaadeeth As-Saheehah*, 3/65, hadith no. 1078.

⁴⁸³ *Mishkaat Al-Masaabeeh*, 1/427, hadith no. 1356.

⁴⁸⁴ Muslim, 4/2259, hadith no. 2940.

The *saheeh* (authentic) texts indicate that the bodies of the Prophets will not decay or disappear, as happens to the bodies of others. According to a hadith narrated by Abu Dawood and classed as *saheeh* by Ibn Khuzaymah and others, “Allah has forbidden the earth from consuming the bodies of the Prophets.”⁴⁸⁵

The Resurrection Will Be a New Creation

Allah will restore the souls of His slaves, but they will be a different creation than they were in the life of this world. “...And death will come to him from every side, yet he will not die” (*Quran* 14: 17). Moreover, people will be able to see things that they could not see before. They will see the angels and the jinn, and other things which only Allah knows.

The First Person for Whom the Earth Will Be Split Open

The first person for whom the earth will be split open will be our Prophet Muhammad (peace be upon him). In *Saheeh Muslim* it is narrated that Abu Hurayrah (may Allah be pleased with him) stated that the Messenger of Allah (peace be upon him) said, “I will be the leader of the children of Adam on the Day of Resurrection and the first one for whom the grave will be split open, the first one to intercede, and the first one whose intercession will be accepted...”⁴⁸⁶

All Created Beings Will Be Gathered Together

Allah calls the Day of Judgment the Day of Gathering because He will gather all His slaves together on that Day. “...That is a Day whereon mankind will be gathered together, and that is a Day when all [the dwellers of the heavens and earth] will be present” (*Quran* 11: 103).

The first and last will all be included in that gathering: “Say [O Muhammad], ‘[Yes] verily, those of old and those of later times; All will surely be gathered together for the appointed Meeting of a known Day’” (*Quran* 56: 49-50).

Allah’s power encompasses His slaves; He will bring them forth no matter where they are. His Knowledge also encompasses them and He will not forget any of them. None of them will be overlooked. He has counted them all and He knows their numbers:

“There is no one in the heavens and the earth but he will come to the Most Gracious [Allah] as a slave. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone [without any helper, protector or defender]” (*Quran* 19: 93-95).

The general meaning of these texts indicates that all of creation will be gathered together: humans, jinn and angels; there is nothing wrong with the view that the animals will be gathered too. “There is not a moving [living] creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book; then unto their Lord they [all] shall be gathered” (*Quran* 6: 38).

⁴⁸⁵*Fath Al-Baari*, 6/488.

⁴⁸⁶*Muslim*, *Kitaab Al-Fadaa'il*, *Baab Fadl Nasab An-Nabi*, 4/1782, hadith no. 2278.

Description of the Gathering of Mankind

Mankind will be gathered, barefoot, naked and uncircumcised. Al-Bukhari and Muslim narrated from Ibn ‘Abbaas that the Prophet (peace be upon him) said, “You will be gathered barefoot, naked and uncircumcised.” Then he (peace be upon him) recited: “...As We began the first creation, We shall repeat it. [It is] a promise binding upon Us. Truly, We shall do it...” (*Quran 21: 104*).

A person will be resurrected according to his state at the time of his death, either in *eemaan* (belief and faith) or *kufr* (disbelief). This is indicated by the report narrated by Muslim in his *Saheeh* from ‘Abdullah ibn ‘Umar, who said that he heard the Messenger of Allah (peace be upon him) say, “When Allah wants to punish a people, the punishment befalls on whoever is among them. They will then be resurrected according to their deeds.”⁴⁸⁷

Whoever dies in the state of *ihram* will be raised on the Day of Resurrection reciting the *Talbiyah*. In Al-Bukhari, Muslim and *Musnad Ahmed*, it is narrated that ‘Abdullah ibn ‘Abbaas said that when a man, who was in *ihram*, was with the Prophet (peace be upon him), his [the man’s] camel threw him [the man] off. As a result, he broke his neck and died. The Messenger (peace be upon him) said, “Wash him with water and lotus flowers, and shroud him in his two garments; do not anoint him with perfume or cover his head, for on the Day of Resurrection he will be raised reciting the *Talbiyah*.⁴⁸⁸

The *shaheed* (martyr) will be raised on the Day of Resurrection with his wounds bleeding red and with the scent of musk.

Since the person will be resurrected according to his state at death, it is *mustahaab* (liked) to encourage the dying person to say, “*Laa illaaha ill-Allah* (there is no god except Allah),” so that he may die believing in *Tawheed* (the Oneness of Allah) and may be resurrected speaking these words.

The Clothing of Mankind on the Day of Resurrection

We have mentioned that Allah will gather mankind barefoot, naked and uncircumcised on the Day of Resurrection. Then He will clothe his slaves. The righteous will be clothed in noble garments, and the evildoers will be clothed in trousers of tar, a shield of scabs, and other awful garments.

The first one among His slaves to be clothed will be Prophet Ibraaheem (Abraham) (peace be upon him), the close friend of the Most Merciful (*Khaleel Ar-Rahmaan*). In Al-Bukhari it is narrated from Ibn ‘Abbaas that the Prophet (peace be upon him) said, “The first of creation to be clothed on the Day of Resurrection will be *Ibraaheem Al-Khaleel*.⁴⁸⁹

⁴⁸⁷ Muslim, 2/2206, hadith no. 2879.

⁴⁸⁸ *Mishkaat Al-Masaabeeh*, 1/520, hadith no. 1637.

⁴⁸⁹ Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Al-Hasbr*, 11/377; also narrated in *Kitaab Al-Anbiyaa'*; see *Fath Al-Baari*, 6/387.

Ibn Hahar said, “Al-Bayhaqi narrated a similar hadith via Ibn ‘Abbaas, and added that the Prophet (peace be upon him) said: “The first one to be clothed on the Day of Resurrection will be Ibraheem, who will be clothed in a garment from Paradise. A chair will be brought and placed to the right of the Throne, then I will be brought and clothed in a garment from Paradise, the like of which has never been seen.”⁴⁹⁰

THE LAND FOR THE GATHERING

The land on which mankind will be gathered on the Day of Resurrection is other than this earth. Allah says: *“On the Day when the earth will be changed to another earth and so will be the heavens, and they [all creatures] will appear before Allah, the One, the Irresistible”* (*Quran 14: 48*).

The Messenger of Allah (peace be upon him) has told us about how this earth will be. In Al-Bukhari and Muslim, it is narrated that Sahl ibn Sa’d said that he heard the Messenger of Allah (peace be upon him) say, “On the Day of Resurrection, mankind will be gathered on an earth that is reddish white, like a fine loaf of bread (made from pure flour).” Sahl, or someone else, said, “That land will have no landmarks for anybody (to make use of).”⁴⁹¹

The Time When the Earth Will Be Changed to Another Earth as Will the Heavens

The Messenger (peace be upon him) told us of the time when this change will happen. It will be the time when the people will be passing over *As-Siraat*, or shortly before that. In Muslim it is narrated that ‘Aa’ishah (many Allah be pleased with her) said, “I asked the Messenger of Allah (peace be upon him) about the aayah: ‘On the Day when the earth will be changed to another earth and so will be the heavens...’ (*Quran 14: 48*). ‘Where will the people be, O Messenger of Allah?’ He said, ‘On the Straat.’”⁴⁹²

The meaning of *As-Siraat* is the bridge people pass over on the Day of Resurrection.

THOSE WHO DENY THE RESURRECTION

Many people, in the past and the present, deny the resurrection. Some of those who do believe have concepts which differ from those taught by the Messengers. The Quran mentions what the disbelievers said, condemns them as *kaafir*, and issues a strong warning to them:

“And if you [O Muhammad] wonder [at these disbelievers], then wondrous is their saying, When we are dust, shall we indeed then be [raised] in a new creation? They are those who

⁴⁹⁰Fath Al-Baari, 11/384.

⁴⁹¹Al-Bukhari in Kitaab Ar-Riqaaq, Baab Yaqbud Allah Al-Ard; Fath Al-Baari, 11/372. Muslim, KitaabSifaat Al-Munaafiqeen, Baab Al-Ba’th wan-Nushoor, 4/215, hadith no. 2790. This version is narrated by Al-Bukhari.

⁴⁹²Muslim, Kitaab Sifaat Al-Munaafiqeen, Baab Al-Ba’th wan-Nushoor, 4/2150, hadith no. 2791.

disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein” (Quran 13: 5).

Evidence of the Resurrection

The Quran and Sunnah indicate that we should believe in the resurrection. The entire Quran, from beginning to end, is filled with references to the Last Day and details of what will happen then, proving it with sound reports and analogies given to reinforce the lesson and guidance.

The All-Knowing, All-Aware, tells us that the resurrection will take place

Allah tells us about the resurrection in various ways: “*Verily, the Hour is coming, and I am almost biding it...*” (Quran 20: 15). “*Allah! Laa ilaaha illa Huwa [none has the right to be worshipped but He]. Surely, He will gather you together on the Day of Resurrection about which there is no doubt*” (Quran 4: 87). In some places, Allah, the All-Glorious, All-High, commands His Messenger to swear that the resurrection will indeed happen: “*Those who disbelieve say, ‘The Hour will not come to us.’ Say, ‘Of course [it will], by my Lord, by Him Who knows the unseen, it will come to you.’...*” (Quran 34: 3). Elsewhere Allah condemns those who deny the resurrection: “...Ruined indeed will be those who denied the Meeting with Allah and were not guided” (Quran 10: 45). “*So leave them [alone] to speak nonsense and play until they meet the Day of theirs which they have been promised*” (Quran 43: 83). Allah tells us it is coming and that it is near: “*Verily, they see it afar off. But We see it near*” (Quran 70: 6-7).

Using the first creation as evidence for the second creation

Those who seek proof of the resurrection after death ignore the fact that their own creation is the greatest proof. The One Who is Able to create them is Able to recreate them. How often the Quran offers proof of the final Resurrection by referring to the first creation, and reminds the people of this fact, those who think that it is unlikely to happen: “*And man [the disbeliever] says, ‘When I am dead, shall I then be raised up alive?’ Does man not remember that We created him before, while he was nothing?” (Quran 19: 66-67).*

If we only ponder on how we came to be, from nothing, into the sophisticated and sentient beings we and all of creation are, we will realise that random evolution is a delusion. The Perfect Creator, Allah, is the Creator of all, and thus it is He Who can and will recreate mankind on the Day of Resurrection.

“*See they not how Allah originates the creation and then repeats it. Verily, that is easy for Allah. Say, ‘Travel throughout the land and see how [Allah] originated creation, and then Allah will bring forth the creation of the Hereafter [Resurrection after death]. Verily, Allah is Able to do all things’*” (Quran 29: 19-20).

THE RESURRECTION ACCORDING TO THE PROPHETS

All Prophets Spoke of the Resurrection

Belief in the resurrection and in Paradise and Hell is one of the basic principles of faith which all Prophets and their sincere followers have in common; they know

of these matters and believe in them. The Quran is the preserved and protected Book which has not been changed or distorted. It clearly indicates that all Prophets taught their nations about the resurrection and gave them glad tidings of Paradise and warnings of Hell.

The Quran tells us that all the doomed people in Hell will affirm that their Messengers warned them of the Last Day:

“...Every time a group is cast therein, its keeper will ask, ‘Did no warner come to you?’ They will say, ‘Yes, indeed a warner did come to us, but we belied him and said, ‘Allah never sent down anything of [Revelation]; you are only in great error’’ And they will say, ‘Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire’” (Quran 67: 8-10).

They received warnings as Allah tells us that His Wisdom and Justice dictate that He will not punish anyone whom the Message has not reached and against whom proof has not been established:

“...And We never punish until We have sent a Messenger [to make clear to him what his obligations are]” (Quran 17: 15).

“Messengers bringing good news as well as warnings in order that mankind should have no plea against Allah after the [coming of] Messengers...” (Quran 4: 165).

The first of the Messengers was Nooh (Noah) (peace be upon him), who warned his people of the Day of Resurrection:

“And Allah has brought you forth from the [dust of] earth. Afterwards He will return you into it and bring you forth [again on the Day of Resurrection]” (Quran 71: 17-18).

The father of the Prophets, the Close friend of the Most Merciful Ibraaheem (Abraham), often mentioned the Last Day: “...My Lord, make this city [Makkah] a place of security and provide its people with fruits, such of them as believe in Allah and the Last day....” (Quran 2: 126). In this *du'aa* for himself, his father and the believers, he said: “Our Lord! Forgive me and my parents and [all] the believers on the Day when the Reckoning will be established” (Quran 14: 41).

Concerning the debate of Moosa (Moses) with the Pharaohs, Allah said: “From it [the earth] We created you, and into it We shall return you, and from it We shall bring you out once again” (Quran 20: 55).

Prophet Shu'ayb (peace be upon him) said to his people: “...O my people! Worship Allah [alone] and hope for [the reward of good deeds on] the Last Day, and commit no mischief on the earth as *musidoon* [those who commit crimes and make mischief]” (Quran 29: 36).

When Yoosuf (peace be upon him) prayed to his Lord, he said:

“My Lord! You have indeed bestowed on me some authority [sovereignty] and taught me the interpretation of dreams. The [only] Creator of the heavens and the earth! You are my Wali [Protector, Helper, Supporter, Guardian, God, Lord] in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous” (Quran 12: 101).

The Texts About the Last Day in the Scriptures of the People of the Book

No doubt the heavenly Books which Allah revealed were filled with mention of the Last Day. However, these scriptures have been subjected to a great deal of distortion, and many of their texts which speak of the Last Day have been lost.

In the Old Testament, in the Book of Daniel, it says: “Multitudes who sleep in the dust of the earth will awake, some to everlasting life, others to shame and everlasting contempt.”⁴⁹³

In the Book of Psalms, mention is made of the gathering of people into the Fire of Hell: “Like sheep they are driven to the Fire, and death will feed on them. The upright will rule over them in the morning. Their forms will decay and the Pit (of Hell) will be their abode.”⁴⁹⁴

In the Gospel of Luke, there is reference to the torment of the grave: “...The rich man also died and was buried. In Hell, where he was in torment, he looked up...”⁴⁹⁵

In the Gospel of Matthew: “If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands and two feet and be thrown into the eternal fire.”⁴⁹⁶

One of the scriptures which speak the most about Paradise and Hell is the Gospel of Barnabas, which says that the people of Paradise will eat and drink, but they will not urinate or defecate, because there is nothing unclean or impure in their food or drink. But the Christians reject this Gospel, which has emerged recently in our time.

Some Jews believed in the Resurrection; they were known as the scribes. There was another group who were called the Sadducees, who did not believe in the Resurrection or eternal life in either Paradise or Hell. The Gospel of Matthew mentions that a group of those who did not believe in the Resurrection came to Jesus (peace be upon him) and debated with him about it: “That same day the Sadducees, who say there is no Resurrection, came to him...”⁴⁹⁷

And Jesus answered the question of one of his disciples who asked him, “Will these bodies of ours go to Paradise?” Jesus (peace be upon him) said, “Beware O Peter, lest you become a Sadducee, for the Sadducees say that the body will not be resurrected and that there are no angels; for that reason, their bodies and their souls will be forbidden to enter Paradise.”

⁴⁹³Daniel, 2:2–New International Version.

⁴⁹⁴A similar passage in Psalm 49:14.

⁴⁹⁵Luke 16:22-23–New International Version.

⁴⁹⁶Matthew 18:8–New International Version.

⁴⁹⁷Matthew 22:23–New International version.

THE TERRORS OF THE DAY OF RESURRECTION

Evidence of the Enormity of the Terrors of That Day

The Day of Resurrection will be a Day of tremendous import and immense horror, the like of which mankind will never have seen. Several things point to the enormity of its terrors: Allah described that Day as being great. His description of it as such is sufficient for us to know that it is more serious than we can ever imagine: “*Do they not think that they will be resurrected; On a Great Day when [all] mankind will stand before the Lord of the ‘Alameen [mankind, jinn and all that exists]’*” (Quran 83: 4-6). “*Verily, these [disbelievers] love the present life of this world, and put behind them a heavy Day*” (Quran 76: 27).

The fear and terror which befalls mankind on that Day will be immense:

“*O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah*” (Quran 22: 1-2).

Because of their extreme terror, the hearts of the evil doers will rise to their throats, but they will not come out or settle back in their places: “*And warn them [O Muhammad] of the Day that is drawing near, when the hearts will be choking the throats, and they can neither return them to their chests nor can they throw them away*” (Quran 40: 18).

On that Day a person will only care for himself: “*Then when there comes As-Saakkah [the second blowing of the Trumpet]; that Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others*” (Quran 80: 33-37). “*And fear a Day when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped*” (Quran 2: 48).

Another indication of how terrible that Day will be is the fact that it will be so long:

“*The angels and the Rooh [Jibreel (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. So be patient [O Muhammad] with a good patience. Verily, they see it [the torment] afar off. But We see it near*” (Quran 70: 4-7).

It is reported with a *sahih isnaad* from Ibn ‘Abbaas (may Allah be pleased with him) that this refers to the Day of Resurrection. This was also the view of Al-Hasan, Ad-Dahhaak and Ibn Zayd.⁴⁹⁸ Because that Day will be so long, on the Day of Resurrection people will think that they only stayed in this world for part of a day, as Allah says: “*And on that Day when He shall gather them together, [it will be] as if they had not stayed [in the life of this world and graves] but an hour of a day...*” (Quran 10: 45).

⁴⁹⁸ *An-Nibaayah* by Ibn Katheer, 1/323.

Some of the Features of the Horrors of the Resurrection

The Quran speaks of the horrors of that Day, which will shock people and leave them staring in horror. They will be shaken to the core of their being. One of the greatest of these horrors will be the total destruction of this earth with its mountains and the heavens with its stars, sun and moon.

- **The grasping of the earth and the rolling up of the heavens**

Allah will grasp the earth in His Right Hand on the Day of Resurrection: “*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His right hand. Glorified be He and high be He above all that they associate as partners with Him!*” (Quran 39: 67).

According to the hadith whose authenticity is agreed upon by Al-Bukhari and Muslim, Abu Hurayrah said that the Messenger of Allah (peace be upon him) said, “Allah will seize the earth on the Day of Resurrection and will roll up the heavens in His Right Hand. Then He will say, ‘I am the King. Where are the kings of the earth?’”⁴⁹⁹

- **The crushing of the earth and the blowing away of the mountains**

Our Lord tells us what will happen on the Day of Judgment: “*Then when the Trumpet is blown with one blowing [the first one]. And the earth and the mountains shall be removed from their places and crushed with a single crushing. Then on that Day shall the [great] Event befall*” (Quran 69: 13-15). At that time, these firm and solid mountains will be turned into fine sand: “*On the Day when the earth and the mountains will be in a violent shake, and the mountains will be a heap of sand poured out!*” (Quran 73: 14). Then Allah explains what will happen to the earth after the mountains have been made to pass away and have been blown away: “*And [remember] the Day We shall cause the mountains to pass away [like clouds of dust], and you will see the earth as a leveled plain...*” (Quran 18: 47).

- **The bursting forth and overflowing of the sea**

The vast expanses of ocean that cover earth and are full of creatures will burst forth: “*And when the seas are burst forth...*” (Quran 82: 3). “*And when the seas become as a blazing Fire or shall overflow*” (Quran 81: 6).

- **The shaking and splitting of the sky**

The beautiful blue sky, which lifts our spirits, will be split asunder: “*On the Day when the heaven will shake with a dreadful shaking*” (Quran 52: 9). “*When the heaven is cleft asunder*” (Quran 82: 1). “*When the heaven is split asunder and listens and obeys its Lord, and it must do so*” (Quran 84: 1-2). The colour of the heavens will change: “*Then when the heaven is rent asunder, and it becomes rosy or red like oil or red hide*” (Quran 55: 37).

⁴⁹⁹Mishkaat Al-Masaabeeh, 3/53, hadith no. 5522.

- **The rolling up of the sun, the eclipse of the moon and the falling of the stars**

The sun which lights our way, gives energy and which every living thing needs will be rolled up: “*When the sun kuuwirat [wound round and in darkness]*” (*Quran 81: 1*).

The moon will be eclipsed and its light will vanish: “*So when the sight shall be dazed; and the moon will be eclipsed*” (*Quran 75: 7-8*). The stars will fall and scatter: *When the stars have fallen and been scattered*” (*Quran 81: 2*).

- **Further aayaat depicting the Day of Resurrection**

There are many more verses from the Quran which depict in horrific explicit detail the events of that Day: “*When the wild beasts shall be gathered together*” (*Quran 81: 5*). “*And when the female [infant that was] buried alive shall be questioned*” (*Quran 81: 8*).

This relates to the practice of the pagan Arabs, as they used to bury their newly born daughters’ alive for fear of poverty. They used to also bury them as a result of their belief during *Jaahiliyyah* (the days of ignorance before Islam) that the angels were the daughters of Allah, associating them with Him. Allah will rebuke those who killed their daughters when she committed no sin.

“*And when the written pages of deeds [good and bad] of every person shall be laid open*” (*Quran 81: 10*).

This is for the purpose of the Reckoning.

“*And when Hellfire shall be kindled to a fierce blaze*” (*Quran 81: 12*).

This relates to the fire of Hell being made ready.

“*And when Paradise shall be brought near*” (*Quran 81: 13*).

This means when it is brought close to its people.

“*Then a person will know what he has sent forward and [what he has] left behind [of good or bad deeds]*” (*Quran 82: 5*).

These are all events which Allah tells us will happen on the Day of Resurrection; they are clear and concise in the Quran.

THE STATE OF THE PEOPLE ON THE DAY OF RESURRECTION

The positions in which the people will find themselves on the Day of Resurrection will clearly vary. The difference between the state of the *kuffaar* (disbelievers) and the believers will be in stark contrast.

The State of the *Kuffaar*

Anyone who ponders on the texts of the Quran and Sunnah which describe the Day of Resurrection will see the immense horrors and great disasters that will befall the *kuffaar* (disbelievers) and evildoers on that great day.

Allah says, describing the state of the *kuffaar* when they emerge from their graves: “*The Day when they will come out of the graves quickly, as if racing to a goal, with their eyes lowered in fear and humility, ignominy covering them [all over]! That is the Day which they were promised!*” (Quran 70: 43-44).

The next text explains how they will acknowledge their predicament: “*And the Trumpet will be blown [the second time], and behold from their graves they will come quickly to their Lord. They will say, ‘Woe to us! Who has raised us up from our place of sleep?’*” (Quran 36: 51-52).

The next text gives further details of the state they will be in when they will be resurrected, as Allah says: “*Consider not that Allah is unaware of that which the zaalimoon [polytheists and wrongdoers] do, but He gives them respite up to a Day when the eyes will stare in horror. [They will be] hastening forward with their necks outstretched, their heads raised up [towards the sky], their gaze returning not towards them, and their hearts empty*” (Quran 14: 42-43).

According to the judgment of Allah, these people would be sinners who rebelled against their Creator and their God, arrogantly refusing to worship and obey Him.

“*On the Day when the earth will be changed to another earth and so will be the heavens, and they [all creatures] will appear before Allah, the One, the Irresistible. And you will see the mujrimoon [criminals, disbelievers] that Day muqarranoon [bound together] in fetters. Their garments will be of pitch, and fire will cover their faces*” (Quran 14: 48-50).

The sun will be brought close to the people’s heads on that Day. Their sweat will flow until it drenches the earth, then it will start to rise until it reaches the depth that will vary according to their actions. It is narrated that Al-Miqdaad ibn Al-Aswad said that he heard the Messenger of Allah (peace be upon him) say, “On the Day of Resurrection, the sun will be brought so close to the people that it will be as close to them as one mile.”

Saleem ibn ‘Aamir said, “By Allah, I do not know if the word *meel* [translated here as the word mile] refers to a measure of distance or to the stick that is used to apply khol to the eyelids.”

The Messenger of Allah (peace be upon him) said, “The people’s sweat will vary according to the measure of their deeds. For some of them, their sweat will reach their ankles; for others it will reach their knees or their waists; and for some it will reach their mouths, like reins.” And the Messenger of Allah (peace be upon him) pointed to his mouth with his hand.⁵⁰⁰

Because of the intensity of the grief and regret that they will feel for not having followed the Messenger, they will bite on their hands: “*And [remember] the Day when the zaalim [wrongdoer] will bite his hands. He will say, ‘O woe that I had taken a path with the Messenger [Muhammad]! Ah, woe to me! Would that I had never taken so-and-so as a khaleel [an intimate friend]! He indeed led me astray from the Reminder [this Quran] after it*

⁵⁰⁰Muslim, *Kitaab Al-Jannah, Baab fi Sifat Al-Qiyaamah*, 4/2196.

had come to me. And Shaytaan [Satan] is to man a deserter in the hour of need” (Quran 25: 27-29). On that Day the *kuffaar* will know for sure that their sins are not forgiven and that their excuses are not accepted. So they will despair of the mercy of Allah:

“And on the Day when the Hour will be established, the mujrimoon [disbelievers, sinners, criminals, polytheists] will be plunged into destruction with [deep regrets and] despair” (Quran 30: 12).

The deviant groups (sects) and all who associate partners with Allah and who believe they are following something good will have a shock on the Day of Resurrection when they discover that their deeds are worthless. This includes the devoted worshippers among the Jews and Christians and all those who worship and practice *bid’ah* [inventions and false additions to the Straight Path of Islam].

“Say [O Muhammad], ‘Shall We tell you the greatest losers in respect of [their] deeds? Those whose efforts have been wasted in this life while they thought they were doing good.’ They are those who deny the aayaat [verses, proofs, signs, revelations, lessons] of their Lord and the Meeting with Him. So their works are in vain. And on the Day of Resurrection, We shall assign no weight for them. That shall be their recompense, Hell, because they disbelieved and took My aayaat and My Messengers by way of jest and mockery” (Quran 18: 103-106).

These deeds which the *kuffaar* think will benefit them will carry no weight. This is because they were based on false and distorted beliefs within their religions: *“And whoever seeks a religion other than Islam, it will never be accepted of him. And in the Hereafter, he will be one of the losers” (Quran 3: 85).*

The dispute of the worshippers with the objects of their worship

When the people who worshipped other than Allah realise their desperate state, they will begin to dispute and argue with those whom they followed. A *kaafir* will even begin to argue with his own limbs! *“And the Fire will be placed in full view of the erring. And it will be said to them, Where are those [the false gods, idols, and other things] that you used to worship instead of Allah? Can they help you or help themselves? Then they will be thrown on their faces into the [Fire], they and the ghaawoon [devils and those who were in error]; and the whole hosts of Iblees [Satan] together. They will say while contending therein, By Allah, we were truly in a manifest error when we held you [false gods] as equals [in worship] with the Lord of the ‘Alameen [mankind, jinn and all that exists]; and none has brought us into error except the mujrimoon [Iblees (Satan) and those human beings who commit crimes, murderers, polytheists, oppressors]” (Quran 26: 91-99).*

With regard to good and righteous people who were worshipped without their knowledge or consent, such as the angels, Prophets and other righteous people, they will disown those who worshipped them and show such worshippers’ claims to be lies and fabrications.

“And [remember] the Day when He will gather them all together. Then He will say to the angels, ‘Was it you that these people used to worship?’ They will say, ‘Glorified be You! You are our Wali [Lord, Protector, Guardian] instead of them. Nay, but they used to worship the jinn; most of them were believers in them’” (Quran 34: 40-41).

'Eesa ibn Maryam (Jesus) (peace be upon him) will disown those who took him as a god and worshipped him instead of Allah: "*And [remember] when Allah will say [on the Day of Resurrection], 'O 'Eesa [Jesus] son of Maryam [Mary]! Did you say to men, 'Worship me and my mother as two gods besides Allah?'" He will say, 'Glory be to you! Had I said such a thing, You would surely have known it. You know what is in my inner self, though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You [Allah] did command me to say: Worship Allah, my Lord and your Lord'..."* (Quran 5: 116-117).

This will be the attitude of all those who were worshipped without their approval or consent.

The people will blame one another on the Day of Resurrection. The leaders will reject their pleas, the elders, kings, priests and all who had power over the weak and misled them will turn away from them. Allah says:

"And they all shall appear before Allah; then the weak will say to those who were arrogant, 'Verily, we were following you; can you avail us anything against Allah's torment?' They will say, 'Had Allah guided us, we would have guided you. It makes no difference to us [now] whether we rage or bear [these torments] with patience; there is no place of refuge for us'" (Quran 14: 21).

The dispute between the *kaafir* and his devil-companion (*qareen*)

There will be a dispute between the *kaafir* and his devil-companion (*qareen*). Allah (may He be glorified and exalted) says:

"And his companion [angel] will say, 'Here is [this Record] ready with me!' Allah will say to the angels, 'Both of you, throw into Hell every stubborn disbeliever; Hinderer of good, transgressor, doubter. [The one] Who set up another ilaah [god] with Allah. Then both of you, cast him in the severe torment.' His companion [Satan, devil] will say, 'Our Lord! I did not push him to transgression, but he was himself in error far astray.' Allah will say, 'Dispute not in front of Me. I had already in advance sent you the threat. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves'" (Quran 50: 23-29).

The dispute of the *kaafir* with his own limbs

This dispute will reach its peak when a man, in his desperation, argues with his own limbs:

"And [remember] the Day when the enemies of Allah will be gathered to the Fire. Then they will be driven [to the Fire, former ones being withheld till their later ones will join them]. Till, when they reach it [Hellfire], their hearing and their eyes and skin will testify against them as to what they used to do. And they will say to their skins, 'Why do you testify against us?' They will say, 'Allah has caused us to speak. He causes all things to speak, and He created you the first time, and to Him you will return'" (Quran 41: 19-21).

The dispute of the body with the soul

The body will dispute with the soul on the Day of Resurrection.

Ibn Katheer said that Ibn Mandah narrated in his book *Ar-Rooh* that Ibn ‘Abbaas said, “The people will dispute on the Day of Resurrection to such an extent that the soul will dispute with the body. The soul will say to the body, ‘You did such-and-such,’ and the body will say to the soul, ‘You told me to do such-and-such, and you inspired me to do such-and-such.’”

“Allah will send an angel to judge between them, and he will say to them, ‘You are like a paralyzed man and a blind man. The paralyzed man says to the blind man, “I can see some fruit over there, but I cannot reach it.” The blind man says to him, “Climb on me and you can get it.” So he will climb on him and get it. But which of them is the offender?’ They [the two men] will say that both of them are. So the angel will say to them, ‘You have passed judgment against yourselves.’ In other words, the body is like a vehicle for the soul, and the soul is like the passenger.”⁵⁰¹

Because of the intense hatred of those who led them astray, those led astray will ask Allah to show them those who misguided them so that they may step on them:

“And those who disbelieve will say, ‘Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest” (Quran 41: 29).

The State of the Sinners Who Were Believers

Some of the believers may have committed sins which meant that they will be faced with horrors and difficulties.

Those who did not pay *zakaah*

One of the greatest rights that Allah has over people is *zakaah*, which is due from one’s wealth. Those who do not pay it from their wealth will be punished.

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty [wealth] think that it is good for them [and not pay it]. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection...” (Quran 3: 180).

*“...And those who board up gold and silver and do not spend in the way of Allah, announce to them a painful torment. On the Day when that [al-kanz (wealth for which *zakaah* has not been paid)] will be heated in the Fire of Hell and used to brand their foreheads, their flanks and their backs [and it will be said to them], ‘This is the treasure which you boarded for yourselves. Now taste what you used to board’” (Quran 9: 34-35).*

The arrogant

Arrogance is a major sin according to the laws of Shari’ah. Allah hates the arrogant person very much, and when He resurrects His slaves, He will gather the arrogant in a humiliating image. According to a hadith narrated by Tirmidhi on the authority of ‘Amr ibn Shu’ayb from his father and then his grandfather, the Messenger of Allah (peace be upon him) said, “The arrogant will be gathered like

⁵⁰¹Tasfeer Ibn Kathheer, 6/92.

small ants in the form of men on the Day of resurrection, overwhelmed by humiliation from all sides.”⁵⁰²

Allah hates the arrogant and He hates the names they call themselves out of their pride and arrogance. Al-Bukhari, Muslim and Tirmidhi narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The most insignificant name before Allah on the Day of Resurrection will be that of a man who was called *Malik Al-Amlaak* (King of Kings).” Muslim added, “There is no King except Allah, may He be glorified.”⁵⁰³

Sins for which Allah will not speak to a person or praise him

Among these sinners are those who conceal what Allah has revealed of the Scripture. These are the rabbis, monks and scholars who conceal the knowledge they have in order to please rulers, to serve some interest, or for the purpose of worldly gains, such as when the rabbis and monks concealed the knowledge they had from their own books of the characteristics of the Messenger (peace be upon him) and they denied his Prophethood, even though they knew him as well as their own sons.

Allah says concerning this: *“Verily, those who conceal what Allah has sent down of the Book and purchase a small gain therewith [of worldly things], they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance and torment at the price of forgiveness. How steadfastly they will endure the Fire!”* (Quran 2: 174-175).

In fact, this applies to anyone who has knowledge of the Books and conceals it, just as it does to those who break their oath to Allah. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, “Whoever is asked about knowledge that he has but conceals it will be bridled with reins of fire on the Day of Resurrection.”⁵⁰⁴

And Allah (may He be glorified and exalted) says: *“Verily, those who purchase a small gain at the cost of Allah’s covenant and their oaths, they shall have no portion of the Hereafter [Paradise]. Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them. And they shall have a painful torment”* (Quran 3: 77).

There are others to whom Allah will not speak on the Day of Resurrection. (As the Messenger tells us in several hadith, using the phrase, “There are three,” indicates that these are three examples, and not that there are just three and no more.) As narrated by Muslim and the authors of the *Sunan*, and by Ahmad from Abu Dharr, who said, “The Messenger of Allah (peace be upon him) said: ‘There are three to whom Allah will not speak on the Day of Resurrection, and He will not look at them or praise them, and theirs will be a painful torment.’ I said, ‘O

⁵⁰² *Mishkaat Al-Masaabeeh*, 2/635, hadith no. 5112, its isnad is *hasan*, the editor of *Al-Mishlaat* stated.

⁵⁰³ *Silsilat Al-Ahaadeeth As-Saheehah*, 2/619, hadith no. 914.

⁵⁰⁴ *At-Targheeb wa’t-Tarheeb* by Al-Haafiz Al-Mundhiri, 1/97.

Messenger of Allah, who are they? They are indeed lost and doomed.' The Messenger of Allah (peace be upon him) repeated that three times, then he said, '(They are) the one who lets his *izār* (garment worn below the waist) hang down below his ankles (*isbaal*); the one who sells his goods by means of false oaths; and the one who reminds others of his favours.'"505

There are others with whom Allah will not speak. In *Saheeh Muslim* and *Sunan An-Nasaa'i*, it is narrated that Abu Hurayrah (may Allah be pleased with him) related that the Messenger of Allah (peace be upon him) said, "There are three to whom Allah will not speak on the Day of Resurrection, and he will not praise them or look at them, and theirs will be a painful torment: an old man who commits *zinaa* (adultery), a king who tells lies, and a poor man who is arrogant."⁵⁰⁵

In *Musnad Ahmad*, *Sunan An-Nassa'i* and *Mustadrak Al-Haakim*, it is narrated that 'Abdullah ibn 'Amr (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said, "There are three at whom Allah will not look on the Day of Resurrection: the one who disobeys his parents; the woman who imitates men; and the *duyooth* (man who has no protective jealousy towards his womenfolk)."⁵⁰⁶

It is narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The one who has intercourse with his wife in her back passage, Allah will not look at him (on the Day of Resurrection)." He narrated it in *Sharh As-Sunnah*.⁵⁰⁷

Those who are content and who enjoy a great deal of luxury in this world will not only have the least on the Day of Resurrection, but they will also have the least rewards, unless they spent their wealth in good ways. In *Sunan At-Tirmidhi*, *Sunan ibn Maajah* and *Mustadrak Al-Haakim*, it is narrated that the Messenger of Allah (peace be upon him) said to one of his Companions, "Withhold your burps from us, for those who are most satisfied in this world will be hungry for the longest time on the Day of Resurrection."⁵⁰⁸

Both Muslim and Al-Bukhari narrated that Abu Dharr said, "Those who have the most will have the least on the Day of Resurrection, except for those upon whom Allah bestowed wealth and they gave it away left and right, front and back, and used it to do good."⁵⁰⁹

In *Sunan ibn Maajah* it is narrated that Abu Dharr stated that the Messenger of Allah (peace be upon him) said, "Those who have a lot will be the lowest in status

⁵⁰⁵ *Saheeh Al-Jaami' As-Sagheer*, 3/73, hadith no. 3064.

⁵⁰⁶ *Saheeh Al-Jaami' As-Sagheer*, 3/74, hadith no. 3066.

⁵⁰⁷ *Mishkaat As-Masaabeeh*, 2/184, hadith no. 3194. The editor of *Al-Mishkaat* said, "This is narrated by Nasaa'i in *Al-Kubra*, and it is a *saheeh* hadith."

⁵⁰⁸ The isnad of this hadith is quoted by Shaykh Naasirudeen Al-Albaani in *Silsilat Al-Abadeeth As-Saheeha*, hadith no. 343.

⁵⁰⁹ *Saheeh Al-Jaami' As-Sagheer*, 2/165, hadith no. 1950.

on the Day of Resurrection, except those who said with their wealth, ‘this way and that way (i.e. spending in the way of Allah),’ and earned it from good sources.”⁵¹⁰

Exposure of the betrayer

It is narrated on the authority of Ibn ‘Umar that the Messenger of Allah (peace be upon him) said, “When Allah gathers the first and the last on the Day of Resurrection, a banner will be raised for every betrayer, and it will be said, ‘This is the betrayer of so-and-so, the son of so-and-so.’”⁵¹¹

***Al-Ghalool:* stealing from the war booty before its distribution**

This is a sin which involves selfishness, greed and dishonesty:

“...And whoever deceives his companions as regards to the booty, he shall bring forth on the Day of Resurrection that which he took [illegally]. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly” (Quran 3: 61). *Ghalool* also includes the stealing of rulers, employees, workers and governors from the public coffers.

The one who seizes land by force:

It is narrated that ‘Abdullah ibn ‘Umar said that the Prophet (peace be upon him) said, “Whoever seizes any portion of land unlawfully will be swallowed up by it on the Day of Resurrection, and he will sink to the seventh earth.”⁵¹²

One who is two-faced

The most evil of people on the Day of Resurrection will be the one who is most fickle and whom presents one face to some people and another to others. Al-Bukhari and Muslim narrated in their *Saheehs* that Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) as saying, “You will find the most evil person on the Day of Resurrection to be the one who is two-faced, who presents one face to one group of people and another face to another group.”⁵¹³

The ruler who stays aloof from his people

Abu Dawood, Ibn Maajah and Al-Haakim narrated with a *saheeh isnaad* that Abu Maryam Al-Azdi related that the Messenger of Allah (peace be upon him) said, “Whoever is put in charge of any of the affairs of the Muslims and remains aloof from them, paying no attention to their needs and poverty, Allah will remain aloof from him on the Day of Resurrection and will pay no attention to his needs and poverty.”⁵¹⁴

⁵¹⁰ *Silsilat Al-Abaadeeth As-Saheehah*, 4/364, hadith no. 1766.

⁵¹¹ Muslim, 3/1359, hadith no. 1735. The hadith is also narrated by Al-Bukhari, Abu Dawood, Tirmidhi and others.

⁵¹² *Al-Bukhari: Kitaab Ar-Riqaaq, Baab Ithm Man Zalama Shay'an min Al-Ard, Fath Al-Baari*, 5/103.

⁵¹³ *Mishkaat Al-Masaabeeh*, 2/578, hadith no. 4820.

⁵¹⁴ *Saheeh Al-Jaami' As-Sagheer*, 5/368, hadith no. 6471.

The one who begs when he has the means of being independent

Such a person will be resurrected with scratches on his face. Abu Dawood, Nasaa'i, Tirmidhi, Ad-Daarimi and others narrated that 'Abdullah ibn Mas'ood related the Messenger of Allah (peace be upon him) as saying, "Whoever begs from people when he has the means of being independent, his begging will appear on the Day of Resurrection as scratches on his face." He was asked, "O Messenger of Allah, what are the means of being independent?" He replied, "Fifty dirhams, or the equivalent in gold."⁵¹⁵

Spitting toward the *Qiblah*

The direction of the *Qiblah* is sacred and holy. Spitting in the direction of the *Qiblah* is forbidden as well as facing it or turning ones back towards it when urinating or defecating. Abu Dawood narrated in his *Sunan* and Ibn Hibbaan narrated in his *Saheeh* that Hudhayfah ibn Al-Yamaan narrated that the Messenger of Allah (peace be upon him) said, "Whoever spits towards the *Qiblah* will come on the Day of Resurrection with spit between his eyes."⁵¹⁶

One who lies about his dreams and eavesdroppers

Al-Bukhari narrated in his *Saheeh* from Ibn 'Abbaas that the Prophet (peace be upon him) said, "Whoever speaks of a dream that he did not see will be told to tie two grains of barley together, and he will never be able to do that. And whoever eavesdrops on people's conversations, when they do not like that or they try to move away from him, will have molten lead poured into his ears on the Day of Resurrection."⁵¹⁷

The State of the Pious on the Day of Resurrection

The pious will not be terrified

The people who will not grieve on the Day of Resurrection will be the *awliya'* (close friends) of the Most Merciful, who believed and strove to prepare for the Day. When they are met by the angels of Allah, the angels will calm them down and reassure them:

"Verily, those for whom the good has preceded from Us, they will be removed far therefrom [Hell] [e.g. 'Eesa (Jesus) and other Prophets and Messengers, as well as the righteous and pious]. They shall not hear the slightest sound of it [Hell], while they abide in that which their own selves desire. The greatest terror [on this Day] will not grieve them, and the angels will meet them [with the greeting], 'This is your Day which you were promised'" (21: 101-103).

And Allah (may He be glorified and exalted) says: *"No doubt! Verily, the awliya' of Allah, no fear shall come upon them nor shall they grieve; Those who believed and used to fear Allah much [by abstaining from evil deeds and sins and by doing righteous deeds]. For them are glad tidings in the life of the present world and in the Hereafter" (10: 62-64).*

⁵¹⁵ *Silsilat Al-Ahaadeeth As-Saheehah*, hadith no. 499.

⁵¹⁶ *Saheeh Al-Jaami' As-Sagheer*, 3/33, hadith no. 222. Its isnaad is *saheeh*.

⁵¹⁷ Al-Bukhari, *Kitaab Ta'beer Ar-Ru'yaa*, *Baab Man Kadhaba fi Himibi*, *Fath Al-Baari*, 12/427.

Whoever lives a life in fear of Allah, and through this fear remained steadfast and obedient, Allah will protect him from the evils of the Day of Resurrection and keep him safe:

“So Allah saved them from the evil of that Day, and gave them Nadrah [a light of beauty] and joy. And their recompense shall be Paradise and silken garments, because they were patient” (Quran 76: 11-12).

Those whom Allah will shade with His shade

When the people are standing in that vast arena, beneath the harsh glare of the sun, tasting torment which even the mighty mountains could not bear, a group of the best among them will be at peace in the shade of the Throne of the Most Merciful. They will be spared the distress suffered by the rest of the people.

These will be the people who worked to reach great aims and had sincere resolve, the characteristics resulting from the ‘aqeedah (faith) of Islam with its sublime values. They will also include the ones who did noble good deeds, which are of great importance in Islam.

Who are these people? Al-Bukhari and Muslim narrated in their *Saheehs* that Abu Hurayrah (may Allah be pleased with him) related the Messenger of Allah (peace be upon him) as saying: “There are seven whom (Allah) will shade on the Day when there will be no shade except His: the just ruler; the young man who grows up worshipping his Lord; the man whose heart is attached to the mosque; two men who love one another for the sake of Allah, meeting and parting for that reason; a man who is invited (to sin) by a woman of high status and beauty and he says, ‘I fear Allah’; a man who gives in charity so secretly that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill with tears.”⁵¹⁸

The shade will not be restricted to these seven in the hadith. Allah will shade others too; an example of further glad tidings is given below:

In *Saheeh Muslim* and *Musnad Ahmad*, it is narrated from Abu'l-Yusr that the Messenger of Allah (peace be upon him) said, “Whoever extends the time limit for a debtor who is in difficulty or waives the debt altogether, Allah will shade him with His shade.”⁵¹⁹

Those who strive to meet their brothers' needs

One of the greatest things that will relieve a person's distress on the Day of Resurrection is his efforts in this world to relieve the distress of those who are in distress, help those who are in need, make things easy for those who are in difficulty, and overlook the mistakes of those who err. In Muslim it is narrated that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “Whoever relieves a believer of distress in this

⁵¹⁸Al-Bukhari, *Kitaab Al-Adbaan, Baab Man Jalasa fil-Masjid*, *Fath Al-Baari*, 2/141.

⁵¹⁹Muslim, 4/2302, hadith no. 3006.

world, Allah will relieve him of some of his distress on the Day of Resurrection. Whoever makes things easy for those who are in difficulty, Allah will make things easy for him in this world and the next. Whoever conceals (the faults) of a Muslim in this world, Allah will conceal him (his faults) in this world and the Hereafter. Allah will help the slave as long as the slave helps his brother.”⁵²⁰

Those who show leniency to those who are in difficulty

Al-Bukhari and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “A man used to lend money to people, and he used to say to his servant, ‘When you come to one who is in difficulty, let him off. Perhaps Allah will let us off.’ And when he met Allah, Allah let him off.”⁵²¹

The *shuhada'* (martyrs) and *muraabitoon* (guards of the Muslim borders)

The *shaheed* (martyrs) will feel no fear and nor shall those who die defending the borders of the Muslim states.

In *Sunan At-Tirmidhi* and *Sunan ibn Maajah*, it is narrated that Al-Miqdaam ibn Ma'di Karb related the Messenger of Allah (peace be upon him) as saying:

“In front of Allah, there are six rewards for the *shaheed*: he is forgiven from the first drop of blood that is shed; he will be shown his place in Paradise; he will be protected from the torment of the grave; he will be safe from the greater terror (of the Day of Resurrection); a crown of dignity will be placed on his head, of which one ruby is better than this world and all that is in it; he will be married to seventy-two of *al-hoor al-'iyun*; and he will intercede for seventy relatives.”⁵²²

Tabaraani narrated with a *saheeh isnaad* from Abu'd-Dardaa' that the Prophet (peace be upon him) said: “Guarding the borders of Islam for a day is better than fasting for a lifetime. Whoever dies guarding the borders for the sake of Allah will be kept safe from the greater terror. His provision and a breeze will be brought from Paradise, and the reward of the *muraabit* (one who guards the borders) will continue until Allah resurrects him.”⁵²³

Those who control their anger

Islam counts controlling one's anger as a noble Islamic characteristic. Controlling anger is one of the foremost characteristics of the pious: “*And march forth in the way [which leads to] forgiveness from your Lord and for Paradise as wide as the heavens and earth, prepared for al-muttaqoon [the pious]. Those who spend [in Allah's cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves al-muhsinoon [the good-doers]*” (*Quran 3: 133-134*).

Those who free Muslim slaves

⁵²⁰ *Mishkaat Al-Masaabeeh*, 1/71, hadith no. 204.

⁵²¹ *Mishkaat Al-Masaabeeh*, 2/108, hadith no. 2899.

⁵²² *Mishkaat Al-Masaabeeh*, 3/1458, hadith no. 1827.

⁵²³ *Saheeh Al-Jaami' As-Sagheer*, 3/171, hadith no. 3473.

Among the righteous deeds which will enable a person to overcome the difficult obstacles on the Day of Resurrection is freeing Allah's slaves: '*But he has made no effort to pass on the path that is steep, and what will make you know the path that is steep? Freeing a neck [a slave]*' (*Quran 90: 11-13*).

Imam Ahmad said that Hayawah ibn Shurayh told them, Baqiyah told them, and Bajeer ibn Sa'd told him, from Khaalid ibn Mi'daan, from Katheer ibn Murrah, from 'Amr ibn 'Absah that he told them that the Prophet said, "Whoever builds a mosque so that Allah will be remembered therein, Allah will build a house for him in Paradise. Whoever frees a Muslim person, that will be his ransom from Hell. Whoever turns grey in Islam, that grey hair will be a light for him on the Day of Resurrection."

Ahmad said that Haashim ibn Al-Qaasim told them, Al-Faraj told them, and Luqmaan told them, from Abu Umaamah, from 'Amr ibn 'Absah As-Sulami, who said that he said to him, "Tell us a hadith you heard from the Messenger of Allah (peace be upon him) in which nothing is missing and there is no confusion." He said, "I heard him (peace be upon him) say: 'Whoever has three children in Islam and they die before reaching the age of puberty, Allah will admit them to Paradise by virtue of His mercy towards them. Whoever turns grey in Islam being obedient towards Allah, his grey hair will be a light for him on the Day of Resurrection. Whoever shoots an arrow for the sake of Allah and it reaches the enemy, whether it strikes the target or not, it will be as if he freed a slave; for every limb of (the slave's) body, Allah will ransom his respective limbs from the Fire. Whoever spends a pair (of anything) for the sake of Allah, Allah will allow him to enter Paradise through whichever of its eight gates he wishes.'" These isnaads (chain of narrators) are *jayyid qawiy* (good, strong). And to Allah be Praise.

The virtue of the *muadh-dhins* (who call people to prayer)

Among those whose virtue will be made manifest on the Day of Resurrection will be those who call people to prayer. Muslim narrated in his *Saheeh* that Mu'aawiyah ibn Abi Sufyaan said he heard the Messenger of Allah (peace be upon him) say, "The *muadh-dhins* will have the longest necks of all the people on the Day of Resurrection."⁵²⁴

A long neck is a sign of beauty, and it is befitting for them because of the work they do, conveying to people with their voices the call to prayer. On the Day of Resurrection, everyone and everything that heard his voice when he raised his voice for the *adhaan* (prayer-call) in this world will testify in his favour. In Al-Bukhari it is narrated that Abu Sa'eed Al-Khudri said to 'Abdur-Rahmaan ibn Sa'sa'ah, "I see that you love sheep and the open country. When you are with your sheep or in the open country and you call the *adhaan* for the prayer, raise your voice in making the call; no jinn, human or anything else hears the voice of the

⁵²⁴Muslim, 4/290, hadith no. 387.

muadb-dbin, as far as it carries, but it will testify for him on the Day of Resurrection.”⁵²⁵

The virtue of *wudoo'*(ritual cleansing)

Those who respond to the Messenger (peace be upon him), establishing regular prayer and performing *wudoo'* as their Prophet (peace be upon him) commanded them, will be called on the Day of Resurrection with their faces and limbs shining with the traces of *wudoo'*. Al-Bukhari narrated that Abu Hurayrah (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say, “On the Day of Resurrection, my ummah will be called *al-ghurr al-muhajjaloon* because of the traces of *wudoo'*.⁵²⁶

This *ghurrah* (white blaze) and *tahjeel* (white limbs, which *al-muhajjaloon* will have) will be the adornment of the believer on the Day of Resurrection. By this light the ummah (Islamic community) will be distinguished from the rest of mankind. Ahmad narrated with a *sahih isnaad* (authentic chain of narrators) from Abu'd-Darda' that he heard the Messenger of Allah (peace be upon him) say: “I will be the first one to be given permission to prostrate on the Day of Resurrection, and I will be the first one to be given permission to raise his head. I will look at what is before me. I will look ahead of me, behind me, and to my right and left, and I will recognize my ummah from among the nations.” A man said, “O Messenger of Allah, how will you recognize your ummah from among the other nations from Nooh (Noah) to your ummah?” He said, “Their faces will be shining with the traces of *wudoo'* (ablution), no one but they will be given their books in their right hands, and I will know them because their children will be around them.”⁵²⁷

ASH-SHAFAA'AH-INTERCESSION

When the distress of the people in that great gathering grows intense, they will search for someone to intercede for them with their Lord. They will ask their father Adam (peace be upon him) to undertake this great mission, but he will refuse and he will refer them to Nooh (Noah) (peace be upon him), but he will also refuse. He will refer them to the Messengers who came after him, and each of them will refuse until they come to Prophet Muhammad (peace be upon him). He will ask His Lord for permission to intercede, which he will be granted. He will then praise and glorify Him and ask Him with regard to his ummah, and his prayer will be answered. This is because Allah granted each and every Prophet and Messenger a prayer for their nations which would be answered. Every Prophet hastened to make this prayer in this world, but Prophet Muhammad (peace be upon him) saved his prayer for that great gathering when his ummah will need his supplication. May Allah bless him and grant him peace for he is kind and merciful towards his ummah, just as His Lord described him.

⁵²⁵Al-Bukhari, *Kitaab At-Tawheed, Baab Qawl An-Nabi*, “*Al-Maabirbil-Quran...*” *Fath Al-Baari*, 13/518.

⁵²⁶Al-Bukhari, *Kitaab Al-Wudoo'*, *Baab Fadl Al-Wudoo'*, *Fath Al-Baari*, 1/235.

⁵²⁷*Mishkaat Al-Masaabeeh*, 1/99, hadith no. 299.

In *Saheeh Muslim* it is narrated from Jaabir ibn ‘Abdullah that the Prophet (peace be upon him) said, “Every Prophet is granted one supplication for his nation, but I have postponed my supplication in order to intercede for my ummah on the Day of Resurrection.”⁵²⁸

The *Ahaadeeth About Intercession*

There are many *ahaadeeth* (hadiths) about the intercession, but it is sufficient here to quote some of those which Ibn Al-Atheer compiled in *Jaami’ Al-Usool*.⁵²⁹

Al-Bukhari and Muslim narrated in their *Saheehs* that Ma’bad Hilaal Al-‘Anzi said, “We set out to see Anas ibn Maalik, and we asked Thaabit to take us to meet him. We reached him when he was praying *Dubaa*, and Thaabit asked for permission for us to see him. We went in, Thaabit sat down with him on his bed, and he said ‘O Abu Hamzah, your brothers from Basrah are asking you to tell them the hadith about intercession.’ He said, ‘Muhammad (peace be upon him) told us:

“When the Day of Resurrection comes, the people will rush to one another in bewilderment. Then they will go to Adam (peace be upon him) and say, ‘Intercede for your offspring.’ He will say, ‘I am not fit to do that, but you can go and ask Ibraaheem (Abraham) (peace be upon him), for he is the close friend of Allah (*khaleel-Allah*).’ So they will go to Ibraaheem, but he will say, ‘I am not fit to do that, but you can go to Moosa (Moses) (peace be upon him), for he is the one who spoke with Allah (*kaleem-Allah*).’ So they will go to Moosa, but he will say, ‘I am not fit to do that, but go to ‘Eesa (Jesus) (peace be upon him), for he is the spirit created by Allah and a Word from Him.’ So they will go to ‘Eesa (peace be upon him), but he will say, ‘I am not fit to do it, but you can go to Muhammad.’ “Next they will come to me, and I will say, ‘I am in a position to do that.’ I will go and seek permission from my Lord, and He will grant me permission. So I will stand before Him and praise Him in a manner that I could not do unless He inspired me to do it. Then I will fall down in prostration before our Lord, and He will say, ‘O Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.’ I will say, ‘O Lord, my ummah, my ummah.’ He will say, ‘Go, and whoever has in his heart faith equal to a grain of wheat or barley, bring him forth from it (the Fire).’ So I will go and do that. “Then I will come back to my Lord and praise Him in a similar manner. Next I will fall down prostrating before our Lord, and He will say, ‘O Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.’ I will say, ‘O Lord, my ummah, my ummah.’ He will say, ‘Go, and whoever has in his heart faith equal to a grain of a mustard seed, bring him forth from the Fire.’ So I will go and do that.

“After that I will come back to my Lord and praise Him in a similar manner. Then I will fall down prostrating before our Lord, and He will say, ‘O Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede

⁵²⁸ *Jaami’ Al-Usool*, 10/475, hadith no. 8010.

⁵²⁹ *Jaami’ Al-Usool*, 10/477.

and your intercession will be accepted.' I will say, 'O Lord, my ummah, my ummah.' He will say, 'Go, and whoever has in his heart faith even less and less and less than that, bring him forth from the Fire.' So I will go and do that.””

“This is the hadith that Anas told us about. So we left him. When we had just passed by the graveyard, we said, ‘Why don’t we go to Al-Hasan and greet him while he is hiding in the house of Abu Khaleefah?’ Therefore we went and greeted him with *salaam* and said, ‘O Abu Sa’eed, we have come from your brother Abu Hamzah. We have never heard anything like the hadith he told us about intercession.’ He said, ‘What was it?’ We told him the hadith. He said, ‘Then what?’ We said, ‘He did not tell us anything more.’ He said, ‘He told us that twenty years ago, when he was young and strong, there was something that he did not tell you. I don’t know whether he forgot it or he did not want to tell you lest you become complacent.’ We said to him, ‘Tell us.’ He smiled and said, ‘... ‘*Man is made hasty [by nature]...*’ (*Quran 21: 37*). I would not have mentioned this to you if I did not want to tell you about it. He [the Prophet (peace be upon him)] said:

“I will go back to my Lord a fourth time and will praise Him in a similar manner. Then I will fall down prostrating before our Lord, and He will say, ‘O Muhammad, raise your head. Speak and you will be heard, ask and it will be given to you, intercede and your intercession will be accepted.’ I will say, ‘O Lord, grant me permission with regard to anyone who said: *Laa ilaaha ill-Allah*.’ He said, ‘That is not for you, but by My glory, pride and might, I will bring forth from it (the Fire) those who said: *Laa ilaaha ill-Allah*.’”

“After that he bore witness that Al-Hasan had told them that and he had heard it from Anas ibn Maalik. I think he said, ‘Twenty years ago, when he was young and strong.’”

Concerning the aayah referring to *Maqaam Mahmood*, Al-Bukhari narrated from Qataadah, who heard from Anas, that the Prophet (peace be upon him) said, “The believers will be detained on the Day of Resurrection...” and he mentioned a similar report, at the end of which he said, “So there is no one left in the Fire but those the Quran has detained, i.e. those who are condemned to stay there forever.” Then he recited the verse:

“...it may be that your Lord will raise you to *Maqaam Mahmood* [a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection]” (*Quran 17: 79*).

Accepted and Rejected Intercession & Kinds of Intercession

The *abhaadeeth* we have quoted refer to two types of intercession which will happen on the Day of Resurrection.

- 1) The greater intercession, which is the station of praise and glory (*Al-Maqam Al-Mahmood*). This is when the first and the last will approach the Messenger (peace be upon him) to intercede with his Lord so that the people may find relief from the terrors of the gathering.

2) Intercession for the sinners among the monotheists (believers in *Tawheed*) who entered Hell (for their sins).

Other kinds of intercession we will mention below:

First and second: The intercession of the Messenger (peace be upon him) for people whose *hasanaat* (good deeds) and *say'i'at* (bad deeds) are equal. He will intercede for them to be admitted to Paradise. There will be other people who have been ordered to go to Hell, but he will intercede to save them from it.

Third: His intercession for those who have entered Paradise to be raised in status therein, above the level determined by the reward for their deeds.

Fourth: Intercession for people who will be admitted to Paradise without being brought to account. This may be understood from the hadith of 'Ukaashah ibn Muhsan, in which the Messenger (peace be upon him) prayed that he might be made one of every seventy thousand who will enter Paradise without being brought to account. This hadith is narrated in the *Saheehayn* (Al-Bukhari and Muslim).

Fifth: The intercession of the Messenger (peace be upon him) for the reduction of the punishment of his uncle Abu Talib, when Allah will bring him out to a shallow part of the Fire which will cover his feet and cause his brain to boil.

Sixth: His intercession for permission for the believers to enter Paradise. This kind of intercession will be discussed in a following chapter relating to Paradise.

Intercession for sinners is not specific for the last Messenger (peace be upon him). The Prophets, martyrs and scholars may all intercede by the permission of Allah. A man's deeds will also intercede for him. But our Messenger (peace be upon him) will have the greatest share of this type of intercession. Others may also intercede for the status of the believers to be raised, but all other kinds of intercession will be only for the last Messenger (peace be upon him). No one will be allowed to intercede on that Day except with the permission of Allah, and none will intercede unless Allah is pleased with both the intercessor and the one for whom intercession is made.

Allah says: "...Who is he that can intercede with Him except with His permission?..." (*Quran 2: 255*). "...And they cannot intercede except for him with whom He is pleased..." (*Quran 21: 28*).

THE RECKONING AND REQUITAL

What is Meant by the Reckoning and Requital?

What is meant by the Reckoning and Requital is that Allah will make His slaves stand before Him, and He will remind them of the deeds that they did, the words that they said, and the *eemaan* (faith) or *kufir* (disbelief) that they followed in this world.

Some of the Reckoning will be difficult and some will be easy. Some will involve honour and some will involve rebuking, and some will involve generosity and forgiveness. The One Who is in charge of this is the Most Generous, Allah.

The Scene of the Reckoning

Allah described for us the scene of the Reckoning and Requital on this day: “*And the earth will shine with the light of its Lord, and the Book will be placed [open], and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged*” (*Quran 39: 69*). This is a majestic scene in which the angels of Allah will bring the books of deeds in which are recorded all the deeds, actions and words of mankind, to be used as evidence against His slaves. This is the book which leaves neither something small or big but has recorded it with numbers: “*And the Book [one’s record] will be placed [in the right hand for a believer and in the left hand for the disbeliever] and you will see the mujrimoon [criminals, polytheists, sinners] fearful of that which is [recorded] therein. They will say, ‘Woe to us! What sort of book is this that leaves neither a small thing nor a big thing but has been recorded in numbers? And they will find all that they did placed before them, and your Lord treats no one with injustice’*” (*Quran 18: 49*).

The people will be brought, for whom Allah will hold his court in order to take them to account. They will stand in rows before the Lord of mankind: “*And they will be set before your Lord in rows...*” (*Quran 18: 48*). Whole nations will be brought to account: “*And you will see each nation humbled to their knees, each nation will be called to its record [of deeds]. This Day you shall be recompensed for what you used to do*” (*Quran 45: 28*).

Will the *Kuffaar* (Disbelievers) Be Questioned and Why?

Ibn Katheer said, “As for the *kuffaar*, their deeds will be weighed, even though they have no *hasanaat* (good deeds) which can benefit them and counterbalance their *kufir*. This is in order to demonstrate that they are doomed and to expose them before all of creation.”⁵³⁰

Qurtubi said, “In the Quran there is evidence that the minor issues of Shari’ah are addressed to them; they will be questioned about them and brought to account for them, and they will be punished for not doing them, because Allah says: “...*And woe to all al-mushrikoon [polytheists, idolaters, disbelievers]; Those who do not give zakah...*” (*Quran 41: 6-7*). The *kuffaar* will vary in their disbelief, and they will be punished in Hell according to the degree of this disbelief: “*Verily, the hypocrites will be in the lowest depth of the Fire*” (*Quran 41: 6-7*).

Qurtubi also mentions the case of two levels of *kuffar*:

The first is that a person’s *kufir* and evil deeds will be placed in one pan of the balance but the *kaafir* will find no good deed to place in the other pan, so the pan of evil deeds will weigh heavily because the other pan is empty.

⁵³⁰ *An-Nibaayah* by IbnKatheer, 2/35.

The second is that the *kaafir*'s good deeds, such as upholding the ties of kinship, giving charity and offering comfort to the distressed, will be placed in the pan of good deeds, but the pan of evil deeds will weigh more because of his *kufr* and *shirk*.

The first scenario is more correct as *shirk* cancels out good deeds: “*If you join others in worship with Allah, surely [all] your good deeds will be in vain*” (*Quran 39: 65*).

“*And whoever of you turns back from his religion and dies as a disbeliever, his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever*” (*Quran 2: 217*).

The Principles According to Which the People Will Be Brought to Account

Perfect justice

Allah will pay His slaves in full on the Day of Resurrection, with nothing lacking at all. No person will be treated with the slightest injustice, not even the equivalent of a grain of mustard seed. “*Then every person shall be paid what he earned, and they shall not be dealt with unjustly*” (*Quran 2: 281*).

In the Quran, Luqmaan said, telling his son about the justice of Allah: “*O my son! If it be [anything] equal to the weight of a grain of mustard seed, and although it be in a rock or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle [in bringing it out], Well aware [of its place]*” (*Quran 31: 16*).

Allah also says: “*Surely, Allah wrongs not even the weight of an atom [or a small ant]*” (*Quran 4: 40*).

In these verses, Allah tells us clearly that He will requite every person for his actions, and that nothing at all will be lost.

No one will be responsible for another's sin

The principle of Reckoning and Requital is of the utmost justice. If Allah's slaves are good, the consequences will be good. However if a slave is bad, the consequences will also be bad. Moreover, each of His slaves will be responsible for his own actions and not any other's actions.

“...*No person earns any [sin] except against himself, and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing*” (*Quran 6: 164*).

The one who is guided will reap the benefits, but the one who is misguided will have no one to blame but himself: “*Whoever goes right, he goes right only for the benefit of his ownself. And whoever goes astray, he goes astray to his own loss. No one laden with burdens can bear another's burden. And we never punish until we have sent a Messenger*” (*Quran 17: 15*).

Those who bear other loads besides their own:

Some may disagree with the concept that no person bears the burden of another by quoting the verses: “*And verily, they shall bear their own loads and other loads besides*

their own...” (Quran 29: 13). “That they may bear their own burdens in full on the Day of Resurrection and also the burdens of those whom they misled without knowledge...” (Quran 16: 25).

These verses do not contradict the previously quoted verses. These verses indicate that if anyone leads a person astray or misguides him, this person will bear the sins they commit as well as the sins of those bad words and deeds of the one whom he misled (and who copied him). Similarly, those who call others to Allah will bear the rewards of the good words and deeds of the one whom he called and who follows this guidance.

Showing the people the deeds which they have sent forward

Allah will leave His creation with no excuses and will manifest His justice. He will show them what they had sent forward, both of righteous deeds and evil deeds, so that they may pass judgment on themselves. Our Lord has told us that He has appointed two angels to each person to record our righteous and evil deeds. When a person dies, a seal is placed on his book. When the Day of Resurrection comes, each person will be given his book.

Allah (may He be glorified and exalted) says: “*And We have fastened every man’s deeds to his neck. And on the Day of Resurrection, We shall bring out for him a book which he will find wide open. [It will be said to him], ‘Read your book. You yourself are sufficient as a reckoner against yourself this day’” (Quran 15: 13-14).*

Multiplication of *hasanaat* (good deeds) but not of *sayi’aat* (bad deeds)

It is one aspect of Allah’s mercy that He multiplies the reward for righteous deeds:

“*If you lend to Allah a goodly loan [i.e. spend in Allah’s cause], He will double it for you and will forgive you...” (Quran 64: 17).*

The least amount by which *hasaanah* will be multiplied is ten: “*Whoever brings a good deed shall have ten times the like to his credit...” (Quran 6: 160).*

But the recompense for *sayi’ah* (a bad deed) will simply be counted as one: “...*And whoever brings an evil deed shall only have the recompense of the like thereof...” (Quran 6: 160).*

It is narrated by Al-Haakim in his *Mustadrak* and by Ahmad in his *Musnad* with a *saheeh isnaad* that Abu Dharr (may Allah be pleased with him) said, “The trusted truthful one [i.e. Prophet Muhammad (peace be upon him)] told us that his Lord told him:

“The *hasanah* is for ten like it or more, and the *sayi’ah* is one, or I will forgive it. And if you meet Me with sins nearly as great as the earth, as long as you did not associate anything in worship with Me, I will meet you with forgiveness nearly as great as the earth.”⁵³¹

⁵³¹Silsilat Al-Ahaadeeth As-Saheeha, hadith no. 128.

Among the actions for which the Messenger (peace be upon him) has told us that the reward will be multiplied ten times is reading the Quran. According to the hadith narrated by Tirmidhi and Ad-Daarimi with a *sabeh isnaad* from Ibn Mas'ood, the Messenger of Allah (peace be upon him) said, “Whoever reads one letter of the Book of Allah will have one *hasanah* for it, and each *hasanah* will be rewarded ten-fold. I do not say that ‘*Alif-laam-meem*’ is one letter, *Alif* is one letter, *laam* is one letter and *meem* is a letter.” Tirmidhi said that this is a *sabeh hasan* hadith whose *isnaad* is *ghareeb*.⁵³²

Hasanah may be multiplied more than that, to a level of seven hundred or even more. An example of this is the reward of the one who spends for the sake of Allah. Allah says: ‘*The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain; it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower*’ (*Quran 2: 261*).

Among the actions which will be multiplied beyond measure to an extent known only to Allah, the One who gives the reward, is fasting. According to the hadith narrated by Al-Bukhari, Muslim and Ahmad from Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, “Every good deed of the son of Adam will be multiplied between ten and seven hundred times, but Allah says, ‘Except fasting, because it is for Me and I will give the reward for it.’”⁵³³

The other reason why the one who fasts will be given rewards without measure is that fasting requires *sabr* (patience), and those with patience will be given this reward. “...*Only those with patience shall receive their reward without reckoning*” (*Quran 39: 10*).

Patience includes that shown in the face of disasters, grief and distress in this world, by means of which Allah tests His slaves: “*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to as-saabiroon [the patient]. Who, when afflicted with calamity, say, 'Truly, to Allah we belong and truly, to Him we shall return.' They are those on whom are the salawaat [i.e. those who are blessed and will receive forgiveness] from their Lord and who receive His mercy, and it is they who are the guided*” (*Quran 2: 155-157*).

In *Sunan At-Tirmidhi* it is narrated with a *hasan isnaad* from Jaabir, and in *Mu'jam at-Tabaraani* it is narrated with a *hasan isnaad* from Ibn 'Abbaas, that the Messenger of Allah (peace be upon him) said, “The people who were safe (in this world) will wish, on the Day of Resurrection, that their skins would have been torn with iron combs. This is when they see the reward of the people who suffered trials.”⁵³⁴

Another aspect of Allah's bounty and mercy is that when the believer intends to do a good action but does not do it, it is recorded for him as one complete *hasanah*. If he intends to do an evil action but does not do it because he fears

⁵³² *Mishkaat Al-Masaabeeh*, 1/661, hadith no. 2137.

⁵³³ *Mishkaat Al-Masaabeeh*, 1/613, hadith no. 1959.

⁵³⁴ *Sabeh Al-Jaami' As-Sagheer*, 5/111, hadith no. 5360.

Allah, it will be recorded for him as one complete *hasanah*. In *Saheeh Al-Bukhari* it is narrated from Ibn ‘Abbaas (may Allah be pleased with him) that the Prophet (peace be upon him) said, narrating about his Lord:

“Allah ordered (the recording angels) to write down both good and bad deeds, then He explained how that was to be done. Whoever resolves to do a good deed but does not do it, Allah will record it with Him as one complete *hasanah*. If he resolves to do it and does it, then Allah will record it with Him as between ten and seven hundred *hasanaat* or many more. Whoever resolves to do a bad deed but does not do it (abandoning it for the sake of Allah), Allah will record it with Him as one complete *hasanah*. If he resolves to do it and does it, Allah will record it with Him as one *sayi’ah*.”⁵³⁵

Exchanging *sayi’aat* (bad deeds) for *hasanaat* (good deeds):

By the mercy of Allah towards His slaves, He will exchange *sayi’aat* into *hasanaat*. In the hadith narrated by Muslim in his *Saheeh* from Abu Dharr, it says that the Messenger of Allah (peace be upon him) said:

“I know the last to enter Paradise from the people of Paradise and the last to emerge from the Fire from the people of Hell. It will be a man who will be brought forth on the Day of Resurrection, and it will be said to him, ‘Did you not do such-and-such on such-and-such a day?’ He will say, ‘Yes.’ He will not be able to deny it, and he will be scared that his major sins will also be shown to him. Then it will be said to him, ‘In the place of every *sayi’ah* you have a *hasanah*.’ He will say, ‘My Lord, I did things that I do not see here’” Abu Dharr said, “I saw the Messenger of Allah (peace be upon him) smiling so broadly that his front teeth could be seen.”⁵³⁶

The testifying of witnesses against the *kuffaar* and *munaafiqeen*

The greatest witness against mankind on the Day of Resurrection will be their Lord and Creator, from Whom nothing of their circumstances is hidden or concealed. “...Nor you [O mankind] do any deed [good or evil] but We are witness thereof, when you are doing it...” (*Quran* 10: 61). “...Truly, Allah is ever a witness over all things...” (*Quran* 4: 33).

But Allah likes to leave no excuse for His creation. Therefore He will send witnesses against the liars and rejecters so that they will have no excuse at all.

“...And the Prophets and the witnesses will be brought forward...” (*Quran* 39: 69).

The first who will bear witness against the nations will be their Messengers. Each Messenger will testify against his nation and state that he conveyed the Message:

“How [will it be] then, when We bring from each nation a witness and We bring you [O Muhammad] as a witness against these people?” (*Quran* 4: 41), “And We shall take out from every nation a witness, and We shall say, ‘Bring your proof.’...” (*Quran* 28: 75).

⁵³⁵Ibid., *Kitaab Ar-Riqaaq, Baab Man Hamma bi Hasanah aw Sayi’ab*, *Fath Al-Baari*, 11/323.

⁵³⁶Muslim, 1/177, hadith no. 190.

Also among the witnesses will be the earth, the days and the nights: “*That Day it [the earth] will declare its information [about all that happened over it of good or evil]*” (*Quran 99: 4*).

The angels of the Most Merciful, those angels who used to record a person’s deeds, both righteous and evil, will also testify against him. Allah says: “*And every person will come forth along with an [angel] to drive [him] and an [angel] to bear witness*” (*Quran 50: 21*).

The angels will testify against people and state what they used to do: “*And the witnesses will say, ‘These are the ones who lied against their Lord!’*” (*Quran 11: 18*).

What People Will Be Questioned About

People will be questioned about the gods they used to worship and their response to the Messengers. They will also be questioned about their deeds, the luxuries they enjoyed in this world, their promises and covenants, and their hearing, seeing and hearts.

Kufr and shirk

The most serious matter about which people will be questioned is their *kufr* and *shirk*. Allah will question them about the partners and rivals which they used to worship instead of Allah, as Allah says: “*And it will be said to them, ‘Where are those [the false gods] that you used to worship; instead of Allah? Can they help you or [even] themselves?’*” (*Quran 28: 62*).

And they will be questioned about their rejection of the Messengers:

“*And [remember] the Day [Allah] will call to them and say, ‘What answer did you give to the Messengers?’ But all arguments and excuses will be unclear to them on that Day, and they will not be able to ask one another*” (*Quran 28: 65-66*).

What they did in this world

In *Sunan At-Tirmidhi* it is narrated from Abu Barzah Al-Aslami (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “A man will not be let go on the Day of Resurrection until he has been asked about four things: his life and how he spent it; his knowledge and what he did with it; his wealth and how he earned it and spent it; and his body and how he used it.”⁵³⁷

The one who ponders these *ahaadeeth* will realise the reason why the Messenger (peace be upon him) encouraged Muslims to acquire little wealth, because the more wealth a person has the longer his reckoning will be. The Messenger (peace be upon him) told us that the poor *Mubaajireen* will enter Paradise forty years before the rich *Mubaajireen*.

⁵³⁷*Jaami’ Al-Usool*, 10/436, hadith no. 7969. The editor noted that Tirmidhi said this is a *sabieh hasan* hadith. Shaykh Naasir (Al-Albaani) also stated in *Al-Jaami’* that it was *sabieh*, 6/148, hadith no. 7177.

The luxuries they enjoyed

On the day of Resurrection, Allah will question His slaves about the blessings that He granted them in this world, as He (may He be glorified and exalted) says: “*Then, on that Day, you shall be asked about the delight [you indulged in]!*” (*Quran 102: 8*). The ‘delights’ of Allah are too many to be able to give thanks for and are innumerable. “...*And if you count the blessings of Allah, never will you be able to count them*” (*Quran 14: 34*).

Some kinds of delights are essential, such as food and water, and others are luxuries. These vary from one person to another. In one country there may be things that are unknown to others. Moreover, we may not even be aware of some of the blessings we receive by Allah’s grace and mercy, such as when we supplicate for something and Allah in His wisdom keeps it away from us for our own good.

Tirmidhi narrated with his *isnaad* from Abu Hurayrah (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, “The first question that a person will be asked about concerning the delights (of this world) on the Day of Resurrection will be, ‘Did We not give you good health? Did We not give you cool water to drink?’”⁵³⁸

Some people do not realise the great blessings that Allah has bestowed upon them. They do not appreciate the blessings of having water to drink and food to eat or the blessings that Allah bestowed on them in their homes, spouses and children. They think that luxury means having palaces, mansions, gardens and fancy means of transportation. A man asked ‘Abdullah ibn ‘Amr ibn Al-‘Anas, “Are we not among the poor *Muhaajireen*?” ‘Abdullah said to him, “Do you not have a wife to whom you return at the end of the day?” He said, “Yes.” He said, “Do you not have a house to live in?” He said, “Yes.” He said, “Then you are one of the rich.” He said, “I have a servant.” He said “Then you are one of the kings.”⁵³⁹

A person will be questioned about blessings and luxuries to establish whether he was grateful for the blessings which Allah bestowed upon him. If he gave thanks, he will have fulfilled the duty required by that blessing. If he neglected to give thanks or was ungrateful, Allah will be angry with him. Muslim narrated on the authority of Anas that the Messenger of Allah (peace be upon him) said, “Allah will be pleased with His slave when he eats some food and praises Him for it and when he takes a drink and praises Him for it.”⁵⁴⁰

⁵³⁸ *Misbaat Al-Masaabeeh*, 2/656, hadith no. 5196. The editor of *Al-Misbaat* said that its *isnaad* is *saheeh*.

⁵³⁹ Muslim, 4/2285, hadith no. 2979.

⁵⁴⁰ *Misbaat Al-Masaabeeh*, 2/446, hadith no. 4200.

Promises and covenants

Allah will question His slaves about the promises and covenants they made: “*And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for*” (*Quran 33: 15*).

Every covenant and oath that does not involve anything which is *haram*, Allah will ask them whether they fulfilled it:

“...*And fulfill [every] covenant. Verily, the covenant will be questioned about*” (*Quran 17: 34*).

Hearing, sight and hearts

Allah will question His slaves about everything they say; hence He warns them against speaking without knowledge: “*And follow not [O man] that of which you have no knowledge. Verily, the hearing and the sight and the heart, all of these will be questioned [by Allah]*” (*Quran 17: 36*).

Qataadah said, “Do not say, ‘I saw,’ when you did not see or, ‘I heard,’ when you did not hear or, ‘I know,’ when you do not know, for Allah will ask you about all of that.”⁵⁴¹

Ibn Katheer said, “The implication of what is mentioned in the *aayah* is that Allah forbids us to speak without knowledge, i.e. to say conjecture or suspicion which is based on imagination, as Allah says: “*O you who believe, avoid much suspicion! Indeed, some suspicions are sins...*” (*Quran 49: 12*).

The First of His Deeds for Which a Person Will Be Brought to Account

The first of his duties towards Allah will be his *salaah* (prayer). If his prayer is good he will succeed and prosper, otherwise he will be a loser and be doomed. In *Sunan At-Tirmidhi* and *Sunan An-Nasaa'i*, it is narrated that Abu Hurayrah (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) says:

“The first of his deeds for which a person will be brought to account on the Day of Resurrection will be his *salaah* (prayer). If it is good then he will succeed and prosper, and if it is bad then he will be a loser and be doomed. If anything is lacking from obligatory prayers, the Lord will say, ‘Look and see whether my slave has any voluntary (prayers) and use that to make up whatever is missing from his obligatory prayers.’ Then all deeds will be reviewed in like manner.”⁵⁴²

The Different Kinds of Reckoning and Examples

The different kinds of reckoning

The ways in which people will be brought to account will vary. For some the reckoning will be hard. They are the *kuffaar* and evildoers who associated others in

⁵⁴¹Tafseer Ibn Kathheer, 4/308.

⁵⁴²Jaami' Al-Usool, 10/434, hadith no. 7964. In *Saheeb Al-Jaami'* it is attributed to Tirmidhi, Nasaa'i and Ibn Majaah and classed as *saheeb*. *Saheeb Al-Jaami'*, 2/184, hadith no. 2016.

worship with Allah. Some of the sinners among the people of *Tawheed* will face a lengthy and difficult reckoning because of the number and magnitude of their sins.

Some people will enter Paradise without being brought to account. They are a small group numbering no more than seventy thousand. They are the elite of the ummah, those who reach the pinnacle of faith, piety, righteousness and jihad. They are the ones whose record will not be discussed or checked. They will be shown their sins, and then they will be forgiven for them. This is the meaning of the *aayah*: “*Then as for him who will be given his Record in his right hand, he surely will receive an easy Reckoning*” (*Quran 84: 7-8*).

Two kinds of punishment

The punishment of the believer is said to be of two kinds; firstly, the presentation of the sins of a person and the rebuke from Allah for those sins, together with the questioning about the person’s deeds both good and bad. Secondly, the punishment in the Fire, should Allah reckon a person’s account to be light in good deeds and heavy in bad deeds.

Our Lord will show the slave his sins

It is narrated that ‘Abdullah ibn ‘Umar (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say: “Allah will bring the believer close to Him and shelter and cover him. Next He will say, ‘Do you acknowledge such-and-such a sin. Do you acknowledge such-and-such a sin?’ He will say, ‘Yes, O Lord.’ [This will continue] until he will have acknowledged his sins, and he will think to himself that he is doomed. However, Allah will say, ‘I concealed it for you in the world, and I forgive you for it this Day.’ Then he will be given the book of his good deeds.

But as for the *kaafireen* and *munaafiqeen*, the witness will say: ‘...*These are the ones who lied against their Lord! No doubt! The curse of Allah is on the zaalimoon [polytheists, wrongdoers, oppressors]*’ (*Quran 11: 18*)”.⁵⁴³

Allah will rebuke His slaves for the shortcomings they committed

The Messenger of Allah (peace be upon him) has told us that the Lord will rebuke His slaves on the Day of Resurrection. In *Saheeh Muslim*, it is narrated that Abu Hurayrah (may Allah be pleased with him) heard the Messenger of Allah (peace be upon him) say:

“Allah will say on the Day of Resurrection, ‘O son of Adam, I fell sick and you did not visit me.’ He will say, ‘O Lord, how could I visit You when You are the Lord of the Worlds?’ Allah will say, ‘Did you know that my slave so-and-so was sick and you did not visit him? Do you know that if you had visited him, you would have found Me with him? O son of Adam, I asked you for food and you

⁵⁴³Al-Bukhari, *Kitaab Al-Mazaalim*, Baab *Qawlibi Ta’ala*, “*Alaa La’nat Allabi ‘ala Az-Zaalimeen*,” *Fath Al-Baari*, 5/96; Muslim, 4/2120, hadith no. 2768.

did not feed Me.' He will say, 'O Lord, how could I feed You when You are the Lord of the Worlds?' Allah will say, 'Did you not know that My slave so-and-so asked you for food and you did not feed him? Did you not know that had you fed him, you would have found that (the reward for doing so) with Me?' 'O son of Adam, I asked you to give me to drink and you did not give Me to drink.' He will say, 'O Lord, how could I have given You to drink when You are the Lord of the Worlds?' Allah will say, 'Did you not know that My slave so-and-so asked you to give him to drink, and you did not give him to drink? Did you not know that had you given him to drink, you would have found that with Me?'"⁵⁴⁴

How the People Will Be Given Their Books

At the end of the Reckoning, each person will be given his book containing a complete record of the deeds which he did in this life. If Allah so wills, the believer will be given his book in his right hand, from the front, and his reckoning will be easy.

"Then as for him who will be given his Record in his right hand, he surely will receive an easy reckoning and will return to his family in joy!" (Quran 84: 7-8).

When the believer will look at what his record contains of *Tawheed* and good righteous deeds, he will be happy and will rejoice. He will raise his voice to announce this joy: *"Then as for him who shall be given his Record in his right hand, he will say, 'Here! Read my Record! Surely, I did believe that I shall meet my Account!' So he shall be in a life, well pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!" (Quran 69: 19-24).*

As for the *kaafir* (disbeliever), *munaafiq* (hypocrite) and people of misguidance, they will be given their books in their left hands, from behind their backs. At that point the *kaafir* will raise his voice with cries of woe, praying against himself: *"But whoever is given his Record behind his back, he will invoke [for his] destruction; And he shall enter a blazing Fire and be made to taste its burning" (Quran: 84: 10-12).*

"But as for him who will be given his Record in his left hand, he will say, 'I wish that I had not been given my Record! And that I had never known how my Account is! Would that it had been my end [death]! My wealth has not availed me; my power has gone from me!' [It will be said], 'Seize him and fetter him; Then throw him in the blazing Fire'" (Quran 69: 25-31).

When the people are given their books, it will be said to them: *"This Our Record speaks about you with truth. Verily, We were recording what you used to do" (Quran 45: 29).*

SETTLING SCORES AMONG ALL CREATURES

On the Day of Resurrection, Allah, the Just, will settle the score between the oppressed and his oppressor, so that there will be no outstanding wrongs among the people. Scores will be settled even among the animals. Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon

⁵⁴⁴Mishkaat Al-Masaabeeh, 1/486, hadith no. 1528.

him) said, “All creatures’ rights will be restored to them on the Day of Resurrection, to such an extent that the hornless sheep will settle its scores with the horned sheep.”⁵⁴⁵

If a person committed aggression against another by hitting him, the score will be settled on the Day of Resurrection by the victim hitting his attacker. In *Mujam At-Tabaraani Al-Kabeer*, it is narrated that ‘Ammaar said that the Messenger of Allah (peace be upon him) said, “Whoever beats his slave unjustly, the score will be settled against him on the Day of Resurrection.” Its *isnaad* is *sahih*.⁵⁴⁶

How Scores Will Be Settled

On the Day of Resurrection, a person’s wealth will be his *hasanaat* (good deeds). If he has done wrong to many people, they will take from his *hasanaat*, and if his *hasanaat* runs out, some of the *sayi-aat* (bad deeds) of those he wronged will be added to his burden. Al-Bukhari narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “Whoever wronged his brother with regard to his honour or any other matter should seek his forgiveness today, before there are no longer any dinars or dirhams. If he has any righteous deeds, they will be taken from him, in accordance to the wrong he did; and if he has no *hasanaat*, some of the *sayi-aat* of his counterpart will be taken and added to his burden.”⁵⁴⁷

The person who is truly bankrupt is the one whose *hasanaat* has been taken away from him by the people and then has had their *sayi-aat* placed on his own back, as the Messenger (peace be upon him) called him. Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “Do you know who the one who is bankrupt is?” They said, “The one who is bankrupt is the one who has no money and no possessions.” He said, “Among my ummah, the one who is bankrupt is the one who will come on the Day of Resurrection with prayer and fasting and zakah (to his credit), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, or beaten that one. They will be given some of his *hasanaat*, and when his *hasanaat* runs out, before judgment is passed, some of their sins will be taken and cast onto him. Then he will be cast into the Fire.”⁵⁴⁸

In *Sunan ibn Maajah* it is narrated with a *sahih isnaad* that Ibn ‘Umar (may Allah be pleased with him) stated, “The Messenger of Allah (peace be upon him) said, ‘Whoever dies owning a dinar or a dirham, it will be paid from his *hasanaat*, for then there will be no dinars or dirhams.’”⁵⁴⁹

⁵⁴⁵ Muslim, 1997, hadith no. 2582.

⁵⁴⁶ *Sahih Al-Jaami' As-Sagheer*, 5/319, hadith no. 6250.

⁵⁴⁷ Al-Bukhari, *Kitaab Al-Mazaalim, Baab Man Kaanat Mazlamah 'inda Rajul*, *Fath Al-Baari*, 5/101.

⁵⁴⁸ Muslim, 4/1998, hadith no. 2581.

⁵⁴⁹ *Sahih Al-Jaami' As-Sagheer*, 5/537, hadith no. 6432.

“And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account” (Quran 21: 47).

Because *zulm* (oppression) is such a serious matter, it is better for those who fear Allah and that Day to give up oppression and avoid it. Al-Bukhari and Muslim narrated from ‘Abdullah ibn ‘Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Oppression will be darkness on the Day of Resurrection.”⁵⁵⁰

The Enormity of Bloodshed

One of the most serious of matters before Allah is when people shed one another’s blood in ways that have not been prescribed by Allah. According to the *saheeh* hadith narrated by Tirmidhi from Ibn Mas’ood, the Prophet (peace be upon him) said:

“A man will come holding another by the hand and will say, ‘O Lord, this man killed me.’ Allah will say, ‘Why did you kill him?’ He will say, ‘I killed him so that glory would be for You.’ Allah will say, ‘It is for Me.’ Another man will come holding another by the hand and will say, ‘O Lord, this man killed me.’ Allah will say, ‘Why did you kill him?’ He will say, ‘So that glory might be for so-and-so.’ Allah will say, ‘It is not for so-and-so,’ and he will carry his sin.”⁵⁵¹

Because of the seriousness of this matter, it will be the first thing on which judgment will be passed concerning the interactions with people, after the prayer which concerns the worship of Allah. Al-Bukhari, Muslim and Nasaa’i narrated from ‘Abdullah ibn Mas’ood (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The first thing concerning which judgment will be passed among the people on the Day of Judgment will be bloodshed.”⁵⁵²

The Settling of Scores Among the Animals

“Allah will settle the scores among all His creatures: jinn, men and animals. On that Day, the hornless beast will settle its score with the beast with horns until, when there will be nothing left to be settled, Allah will say, ‘Be dust!’ At that point the kaafir will say: *‘Would that I were dust!’* (Quran 78:40).” This hadith is narrated by Ibn Jareer in his *Tafseer*; its isnaad goes back to Abu Hurayrah, who attributed it to the Prophet (peace be upon him).⁵⁵³

When Will the Believers Settle Their Scores?

In Al-Bukhari it is narrated from Abu Sa’eed Al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “When the

⁵⁵⁰ Al-Bukhari, *Kitaab Al-Mazaalim, Baab Az-Zulm Zulumaat Yawm Al-Qiyaamah*, *Fath Al-Baari*, 5/100; Muslim, 4/1969, hadith no. 2579.

⁵⁵¹ *Saheeh Al-Jaami’ As-Sagheer*, 6/324, hadith no. 7885.

⁵⁵² *Jaami’ Al-Usool*, 10/436, hadith no. 7968.

⁵⁵³ *Shaykh Naasir* narrated this and other hadith and discussed their isnaad in *Silsilat Al-Abaadeeth As-Saheebah*, 4/606, hadith no. 611.

believers have been saved from the Fire, they will be detained at a bridge between Paradise and Hell, where they will settle any scores that existed among them in this world. Then when they have been purified, they will be granted permission to enter Paradise. By the One in Whose hand is the soul of Muhammad, any one of them will be more familiar with his dwelling in Paradise than he was with his house in this world.”⁵⁵⁴

THE BALANCE

At the end of the Day of Resurrection, the Balance will be set up to weigh people’s deeds. The texts indicate that the Balance is a real scale whose size is vast and known only to Allah. Al-Haakim narrated from Salmaan that the Prophet (peace be upon him) said: “The Balance will be set up on the Day of Resurrection, and even if the heavens and the earth were to be weighed in it, they would fit. The angels will say, ‘O Lord, who will be weighed in this?’ Allah will say, ‘Whoever I will among my creation.’ The angels will say, ‘Glory be to You, we did not worship You as You deserved to be worshipped.’”⁵⁵⁵

The Balance is a precise scale, and many references are made to deeds being measured on them: “And we shall set up Balances of justice on the Day of Resurrection” (*Quran 21: 47*).

“Then those whose scales [of good deeds] are heavy...” (*Quran 23: 102*).

“And those whose scales of [good deeds] are light...” (*Quran 23: 103*).

Al-Bukhari and Muslim narrated that the Prophet (peace be upon him) said, “Two words which are light on the tongue but will weigh heavy in the Balance and are beloved to the Most Merciful: ‘Subhaan Allah wa bi hamdih, subhaan Allahil-Azeem’ (Glory and praise be to Allah, glory be to Allah the Almighty).”

What Will Be Weighed in the Balance?

The view described as most correct and supported by Ibn Hajar Al-‘Asqalaani is that the person’s deeds will be weighed in the Balance on the Day of Resurrection. Abu Dawood and Tirmidhi narrated a hadith from Abu’d-Darda’, which is classed as *saheeh* by Ibn Hibbaan, in which the Prophet (peace be upon him) said, “Nothing will be placed in the Balance on the Day of Resurrection which will weigh more heavily than good manners and a good attitude.”

The records of deeds are what will be weighed. Tirmidhi narrated in his *sunan* from ‘Abdullah ibn ‘Amr ibn Al-‘Aas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

“Allah will select a man from my ummah before all of creation on the Day of Resurrection and will spread out for him ninety-nine sheets [of the record of his bad deeds], each one extending as far as the eye can see. Then He will say, ‘Do

⁵⁵⁴ Al-Bukhari: *Kitaab Al-Mazaalim, Baab Qisaas Al-Mazaalim*, *Fath Al-Baari*, 5/96.

⁵⁵⁵ *Silsilat Al-Ahaadeeth As-Saheehah*, 2/656, hadith no. 941.

you deny any part of this?’ The man will say, ‘No, O Lord.’ Allah will say, ‘Have my recording scribes been unjust towards you?’ Then He will say, “Apart from that, do you have any good deeds?” The man will be terrified and will say, ‘No.’ Allah will say, ‘Indeed, you have a *hasanah* (stored) with Us, and there will be no injustice this day.’ He will bring forth a piece of paper on which is written: *Ashhadu an laa ilaha ill-Allah wa ashhadu anna Muhammadaan Rasoolallah*. He will say, ‘Weigh this.’ The man will say, ‘O Lord, what is this piece of paper compared to all these records?’ Allah will say, ‘You will not be wronged.’ Then the sheets will be placed in one pan and the piece of paper in the other; the pan with the sheets will fly up and the pan with the piece of paper will weigh heavily down; nothing will outweigh the name of Allah.”⁵⁵⁶

Deeds Which Will Weigh Heavily in the Balance

Good manners and a good attitude will weigh most heavily in a person’s Balance. It is narrated from Abu’d-Darda’ that the Prophet (peace be upon him) said, “The heaviest deeds that will be placed in a person’s Balance on the Day of Resurrection are good manners, and Allah hates the obscene immoral person.” This is narrated by Tirmidhi, who said that this is a *sabih hasan* hadith. The first part is also narrated by Abu Dawood.⁵⁵⁷

In *Saheeh Al-Bukhari*, *Saheeh Muslim* and *Sunan At-Tirmidhi*, it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Two words which are light on the tongue but will weigh heavily in the Balance and are beloved to the Most Merciful, ‘*Subhaan Allah wa bi hamdihi, subhaan Allatil-Azeem* (Glory and praise be to Allah, glory be to Allah the Almighty).”⁵⁵⁸

Muslim narrated, on the authority of Abu Maalik Al-Ash’ari, that the Messenger of Allah (peace be upon him) said, “Purity is half of faith, and (saying), ‘*Al-hamdu lillaah* (praise be to Allah),’ fills the scale, and saying, ‘*Subhaan Allah wa'l-hamdu lillaah* (glory be to Allah and praise be to Allah),’ fills what is between heaven and earth.”⁵⁵⁹

AL-HAWD-THE CISTERNS

Allah (may He be glorified and exalted) will honour His slave and Messenger, Muhammad (peace be upon him), in that great gathering by giving him a huge, vast cistern whose water is whiter than milk and sweeter than honey and whose fragrance is finer than musk. The vessels for drinking will be like the stars of the sky. This good water will come from the river of *Al-Kawthar*, which Allah has given to His Messenger (peace be upon him) in Paradise. The ummah of the

⁵⁵⁶ *Jaami’ Al-Usool*, 10/459, hadith no. 7981. The editor of *Al-Jaami’* said that its *isnaad* is *saheeb*. It has been narrated by Ibn Maajah, by Ibn Hibbaan in his *Saheeh*, and by Al-Haakim, Al-Bayhaqi and others.

⁵⁵⁷ *Mishkaat Al-Masaabih*, 2/630, hadith no. 5081.

⁵⁵⁸ *Jaami’ Al-Usool*, 4/397, hadith no. 2462.

⁵⁵⁹ *Muslim*, 1/203, hadith no. 223.

chosen Prophet (peace be upon him) will come to drink from it, and whoever drinks from it will never feel thirsty again.

The *Ahaadeeth Narrated Concerning the Cistern*

The *ahaadeeth (hadiths)* narrated concerning the Cistern are *mutawaatir*, and there is no doubt among the scholars of hadith that they are indeed *mutawaatir*. More than fifty *Sahaabah* narrated these *ahaadeeth* from the Messenger (peace be upon him). Their names were mentioned by Ibn Hajar.⁵⁶⁰ Here, we will quote some of these *ahaadeeth* narrated by Al-Khateeb At-Tabrizi in his *Mishkaat*:⁵⁶¹ ‘Abdullah ibn ‘Amr narrated that the Messenger of Allah (peace be upon him) said: “My cistern is (as big as) a month’s journey and its corners are the same (i.e. a square with equal lengths). Its water is whiter than milk and its fragrance is better than musk. Its drinking vessels are like the stars of the sky. Whoever drinks from it will never feel thirsty again” (Al-Bukhari and Muslim).

Abu Hurayrah (may Allah be pleased with him) related that the Messenger of Allah (peace be upon him) said: “My cistern is greater than the distance between Aylah (the city of ‘Aqabah in Jordan) and ‘Aden. It is whiter than snow and sweeter than honey [mixed] with milk. Its drinking vessels number more than the stars, and I will prevent other people from coming to it just as man prevents other people’s camels from coming to his trough.” They said, “O Messenger of Allah, will you recognize us on that Day?” He said, “Yes, you will have a sign that no other nation has. You will come with white faces and limbs from the traces of *wudoo*”

Those Who Will Come to the Cistern and Those Who Will Be Prevented from Doing So

Many *ahaadeeth* have been narrated in which the Messenger (peace be upon him) described those who will come to his cistern to drink and those who will be prevented from drinking from it.

Al-Bukhari and Muslim narrated that ‘Abdullah ibn Mas’ood (may Allah be pleased with him) stated that the Messenger of Allah (peace be upon him) said: “I will be the first among you to reach the Cistern, and some men among you will come to me. But when I offer them something to drink, it will be snatched away from them in front of me. I will say, ‘O Lord, my companions!’ He will say, ‘You do not know what they did after you were gone.’”

Narrated from Abu Haazim (may Allah be pleased with him) that Sahl ibn Sa’d (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say: “I will be the first among you to reach the Cistern. Whoever comes to it will drink [from it], and whoever drinks [from it] will never be thirsty again. People will come to me whom I will recognize and they will recognize me, then they will be taken away from me.”

⁵⁶⁰*Fath Al-Baari*, 11/468.

⁵⁶¹*Mishkaat Al-Masaabeeh*, 3/68.

Al-Bukhari and Muslim also narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “A group of my companions,”—or he said, “A group from my ummah,”—“will come to me on the Day of Resurrection, and they will be pushed away from the Cistern. I will say, ‘O Lord, my companions?’ He will say, ‘You have no knowledge of what they did after you were gone. They became apostate and turned on their heels.’”

Qurtubi narrated in his *Tadhkirah* some of the *ahaadeeth* that we have quoted here, then he said, “Our scholars (may Allah have mercy on them all) said, ‘Everyone who turns apostate from the religion of Allah, or innovates in it something that Allah is not pleased with and does not permit, will be one of those who are turned away from the Cistern and kept away from it. Those who will be most forcibly turned away will be those who went against the *jamaa’ah* of the Muslims and left their path, such as the *Khawaarij*⁵⁶² with their various paths, the *Raafidis* (*Rawafid*)⁵⁶³ with their various forms of misguidance, and the *Mu’tazilah* with their various whims and desires. All of these are people who introduced changes into the religion. ‘The same applies to the oppressors who go to extremes in their injustice, who conceal the truth and kill and humiliate its people, and who openly commit major sins and take sin lightly. This also refers to all the followers of misguidance, whims and desires as well as *bid’ah* (reprehensible innovations).

“Some will be kept away for a while and then brought close after being forgiven, if their changes (they made) were in the matter of deeds and not in the matter of beliefs (*aqeedah*). Some will be known by the light of *wudoo’*, but then it will be said to them, ‘May you be doomed,’ if they were among the *munaafiqeen* (hypocrites) at the time of the Messenger of Allah (peace be upon him), who made an outward display of their faith while concealing *kufr* in their hearts. The Prophet (peace be upon him) will take them at their face value, and then their true nature will be revealed and it will be said to them, ‘You are doomed.’ No one will spend an eternity in Hell except the one who [died when he] blatantly rejected the truth and did not have even a mustard seed’s worth of faith in his heart.”⁵⁶⁴

THE FINAL GATHERING TO THE PLACE OF ETERNAL ABODE: PARADISE OR HELL

Every Nation Will Be Told to Follow What It Used to Worship

At the end of this Day, the people will be gathered, either to Paradise or to Hell. These are the final places which people will reach. The Messenger (peace be upon him) told us that at the end of that Day, each nation will be told to follow the god they used to worship. Then the false gods will fall into the Fire, one after the other, and their worshippers will tumble in after them; Allah says concerning

⁵⁶²*Khawaarij*: An Islamic sect who fought with ‘Ali against Mu’aawiyah, then rebelled against ‘Ali. They tended to be very strict and literal in their interpretations, leading them to interpret the texts of the Quran and Hadith wrongly.

⁵⁶³*Raafidis*: They go to the extreme with regards to the Prophet’s household

⁵⁶⁴*At-Tadhkirah*, p. 306.

Pharaoh: “He will go ahead of his people on the Day of Resurrection and will lead them into the Fire; and evil indeed is the place to which they are led” (*Quran 11: 98*).

After that there will be no one left except the believers and a few of the people of the Book. Among the believers will be the hypocrites who were with them in this world. Their Lord will come to the people and say to them, “What are you waiting for?” They will say, “We are waiting for our Lord.” They will know Him by the Shin when it is laid bare to them. At that point they will fall down prostrating to Him, except for the hypocrites who will be unable to prostrate.

“[Remember] the Day when the Shin shall be laid bare and they shall be called to prostrate themselves [to Allah], but they [the hypocrites] shall not be able to do so” (*Quran 68: 42*).

Then the believers will follow their Lord. The *Siraat* will be set up. The believers will be given their lights, and they will cross the *Siraat*. However, the lights of the hypocrites will be extinguished, and it will be said to them, ‘Go back to your rear and seek a light?’ Then a wall will be put up between them (the believers and hypocrites) with a large gate therein. Inside it will be mercy, and outside will be torment (*cf. Quran 57: 13*). The believers will cross *As-Siraat* at speeds commensurate with their faith and righteous deeds.

Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “Trustworthiness and ties of kinship will be sent and will stand on either side of the *Siraat*, to the right and to the left. The first of you will cross it like lightening.” I said, “May my mother and father be sacrificed for you! How can it be like lightening?” He said, “Have you not seen lightening and how it goes and comes back in the blinking of an eye?” Then (some will pass) like the wind or like birds and fast horses. And the speed people will cross will be according to their deeds. And your Prophet will be standing on the *Siraat* saying, ‘O Lord, save, save! [This will continue] until the peoples’ deeds will be failing in strength, and a man will come who could only move by crawling. At the edges of the *Siraat* will be hooks hanging ready to catch anyone whom they are commanded (to catch). Some will be scratched and saved, and some will be piled up in Hell.”⁵⁶⁵

Al-Bukhari and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, replying to the *Sahaabah* when they asked him whether they would see Allah: “Do you have any doubt that you see the moon when it is full and there are no clouds in front of it?” They said, “No, O Messenger of Allah.” He said, “Then you will see Him on the Day of Resurrection in the same way. Allah will gather the people and will say, ‘Whoever used to worship anything, let him follow it.’ Therefore all those who used to worship the sun, the moon or false gods will follow (their gods). Then this ummah will be left, with its hypocrites among them. Next Allah will come to them in a form other than that which they know, and He will say, ‘I am your Lord.’ They will say, ‘We seek refuge with Allah from you. This is where we stay until our

⁵⁶⁵ Muslim, *Kitaab Al-Eemaan, Baab Adnaa Al-Jannah*, 1/187, hadith no. 195.

Lord comes to us. We will know Him.' Then Allah will come to them in the form which they know, and He will say, 'I am your Lord.' They will say, 'You are our Lord,' and they will follow Him, and the bridge will be set over Hell."

The Messenger of Allah (peace be upon him) said: "I will be the first one who will cross it (the bridge), and the prayer of the Messengers that Day will be, 'O Allah, save [us], save [us]!' On it (the bridge) will be spikes like the thorns of *As-Sa'daan* (a thorny tree). Have you not seen the thorns of *As-Sa'daan*?" They said, "Yes, indeed, O Messenger of Allah." He said, "They are like the thorns of *As-Sa'daan* but no one knows how huge they are except Allah. They will hit people according to their deeds: some will be doomed because of their deeds, and some will be cut into pieces and fall into Hell, but [later] they will be saved..."⁵⁶⁶

These *saheeh* texts clearly point to a number of matters. They refer to the gathering of the *kuffaar* towards Hell, the progress of the believers towards Paradise across the *Siraat*, and the separation of the believers from the hypocrites. They also refer, in a general sense, to the meaning of passing over Hell, which Allah mentions in the *aayah*:

"There is not one of you but will pass over it [Hell]" (Quran 19: 71).

The Gathering of the *Kuffaar* Towards Hell

There are many texts which depict for us how the *kuffaar* will be gathered towards Hell, they and their gods which they used to worship. For example, they will be driven like flocks of cattle, group by group, and they will be treated harshly and shouted at from all sides, as the herdsman does to his cattle or sheep: "*And those who disbelieved will be driven to Hell in groups...*" (Quran 39: 71). "*The Day when they will be pushed down by force into the fire of Hell, with a horrible, forceful pushing*" (Quran 52: 13).

In addition to being gathered in this horrible fashion on their faces, they will also be gathered blind, not seeing anything, mute, not being able to say anything, and deaf, not hearing anything:

"...And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf. Their abode will be Hell. Whenever it abates, We shall increase for them the fierceness of the Fire" (Quran 17: 97).

Before they even reach the Fire, when Hell sees them from afar, they will hear its roaring and this will fill their hearts with terror. And when they reach the Fire, their eyes will see the horrors and they will be filled with regret, wishing they could go back: "*When it [Hell] sees them from a far place, they will hear its raging and its roaring*" (Quran 25: 12). "*If you could but see when they will be held over the Fire! They will say, Would that we were but sent back [to the world]! Then we would not deny the aayaat [proofs, lessons, revelations] of our Lord, and we would be of the believers!*" (Quran 6: 27).

⁵⁶⁶Al-Bukhari, *Kitaab Ar-Riqaaq, Baab As-Siraat Jasd Jahannam, Fath Al-Baari*, 11/444. Muslim *Kitaab Al-Eemaan, Baab Ma'rifat Tareeq Ar-Ru'yah*, 1/163, hadith no. 182. This version is narrated by Al-Bukhari.

At that point they will be ordered to enter Hell, and the Compeller (Allah) will be angry with the humiliated losers: “*So enter the gates of Hell, to abide therein. And indeed, what an evil abode will be for the arrogant...*” (Quran 16:29).

No man or jinn will be saved from the Fire except the pious who had faith in Allah, believed in the Messengers, and followed the Message that was sent down to them from their Lord: “*So by your Lord, surely, We shall gather them together, and [also] the Shayaaateen [devils with them]. Then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious [Allah]. Verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it [Hell]; this is with your Lord, a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the zaalimoon [polytheists and wrongdoers] therein [humbled] to their knees [in Hell]*” (Quran 19: 68-72).

How the Believers Will Cross *As-Siraat* and How the Believers Will Be Rid of the Hypocrites

Allah tells us that the believing men and women who were guided by the light of this great religion in this world will be given a light on the Day of Resurrection. This light will show them the way to the Gardens of Delight (Paradise) and will help them to avoid the obstacles and stumbling-blocks on that slippery path. The hypocrites will ask the believers to wait for them so that they can avail themselves of their light. But at this point they will be tricked, just as they used to trick the believers in this world. It will be said to them, “Go back and seek a light.” Consequently, the hypocrites will retreat to the rear and the believers will advance to the front. Thus the two parties will become far from each other. Then Allah will set up a wall between them in which there will be a gate; within that gate will be mercy, and outside it will be torment. The destination of the believing men and women will be Paradise, and the destination of the hypocritical men and women will be Hell.

Allah, the Exalted, tells us of the supplication of the believers when their light runs forth ahead of them and on their right; the supplication will be, “O Lord, keep our light perfect for us.” Allah (may He be glorified and exalted) says: “...*The Day that Allah will not disgrace the Prophet [Muhammad] and those who believe with him. Their light will run forward before them and [with their Record of deeds] in their right hands. They will say, ‘Our Lord! Keep our light perfect for us [and do not put it off till we cross over the Siraat safely] and grant us forgiveness. Verily, You are Able to do all things’* (Quran 66: 8).

The Ones Who Will Cross the *Siraat* Are the Believers, Not the *Mushrikeen*

The *ahaadeeth* that we have quoted indicate that the *kaafir* nations will follow the false gods that they used to worship and that those gods will lead their worshippers to the Fire, which they will fall into. Then there will be left the believers with the hypocrites among them and the believers who sinned. These are the ones for whom the *Siraat* will be set up [*Ibn Rajab Al-Hanbali* (may Allah have mercy upon him) *At-Takhweef min An-Naar*]

The Real Nature of *As-Siraat* and the Belief of Ahl As-Sunnah Concerning It

As-Safaareeni said, “In Arabic, the word *siraat* means a clear path or way.

“In the Shari’ah, it means a bridge which will be set up over Hell, which the first and the last (of the people) will pass over. It is a bridge between Paradise and Hell.”⁵⁶⁷

The commentator on *At-Tahaawiyah* has described his beliefs concerning the *siraat* which is mentioned in the *ahaadeeth*. He said, “We believe in the *Siraat*, which is a bridge over Hell. When the people have left the place of standing, they will reach a place in which darkness will be cast upon them, just before the *Siraat*. This is because ‘Aa’ishah (may Allah be pleased with her) said that the Messenger of Allah (peace be upon him) was asked, ‘Where will the people be on the Day when the earth is changed into another earth and the heavens?’ He said, ‘They will be in darkness before the bridge...’”⁵⁶⁸

The Lesson Learned from Crossing the *Siraat*

Qurtubi said, “Think now of how your heart will be filled with terror when you see the *Siraat* and how narrow it is, and then your gaze will fall upon the blackness of Hell beneath it. Your ears will be filled with the angry roaring of Hell, and you will be commanded to walk on the *Siraat*, even though you are very weak, your heart is pounding, your feet are trembling and your back is so weighed down with the burden of your sins that you can hardly walk on the land, let alone the narrow edge of the *Siraat*. How will it be when you put one of your feet on it and you feel how sharp it is, and you are forced to lift your other foot [onto it]. Other people are ahead of you, slipping and stumbling, and the keepers of Hell are grabbing them with hooks and spikes. You can see them tilting their heads down towards Hell and lifting their feet [up]. What a terrifying scene it will be. How difficult it will be to cross this narrow space!”⁵⁶⁹

He also said, “Imagine yourself, when you are on the *Siraat* and you look at Hell beneath you. It is black and filled with darkness, with intense heat and leaping flames, and you are alternately walking and crawling across it.”⁵⁷⁰

⁵⁶⁷ Sharh Al-Anwaar Al-Bahiyah, 2/189.

⁵⁶⁸ Sharh At-Tahaawiyah, p. 469.

⁵⁶⁹ At-Tadhibrah, p. 332.

⁵⁷⁰ Ibid., 330.

CHAPTER ELEVEN:

DIVINE WILL AND PREDESTINATION

Free will and predestination is an important and most interesting issue of discussion for all religions and philosophers. Belief in good and bad destiny is an inevitable part of the Islamic creed. A number of scholars discussed the issue at length and a number of schools of thought have emerged, even in the rank and file of the Muslims.

Attitudes towards divine will and predestination have always influenced Muslims' daily activities. The idea that everything is "maktoob" or "written" is well known, to such an extent that many non-Muslims regard Muslims as fatalists who see themselves as helpless in the hands of indifferent fate. Although this idea has held sway over large numbers of the Muslim ummah, nothing could be farther from the truth of Islam as brought by the Prophet (blessings and peace be upon him). Fatalism, which has paralysed the ummah and given its enemies power over it, is an idea that is foreign to Islam; an idea which crept in from alien sources or stemmed from a misconception of the texts of the Quran and Sunnah.

In fact, the true Islamic concept of divine will and predestination is an empowering notion. While all that happens takes place within the framework of divine will, man has a freedom of choice within those parameters.

BELIEF IN QADAR (PREDESTINATION) IS ONE OF THE BASIC PRINCIPLES OF FAITH (*USOOL AL-EEMAAN*)

Belief in *qadar* (predestination) is one of the basic principles of faith, without which a person's belief is incomplete. There are many texts which speak of the *qadar* of Allah or enjoin belief in *qadar*. These texts include the *aayaat* (verses): "*Verily, We have created all things with qadar* [divine preordinances of all things before their creation, as written in the Book of Decrees—*Al-Laah Al-Mahfooz*]" (*Quran 54: 49*). "...*And the Command of Allah is a decree determined*" (*Quran 33: 38*). "...*But that Allah might accomplish a matter already ordained* [in His Knowledge]" (*Quran 25: 2*).

Allah, the Almighty, has absolute power (*qudrat*), and His power is not lacking in any way whatsoever. Among His Names (may He be glorified and exalted) are the names *Al-Qaadir* (the Able), *Al-Qadeer* (the All-Powerful) and *Al-Muqtadir* (the Omnipotent and Able to do everything). Power (*Quadrat*) is one of His Attributes.

"Yes, He is surely able to do all things" (*Quran 46: 33*).

Ibn 'Abbaas said: "*Qadar* is the essence of *Tawheed*. Whoever worships Allah, the Almighty, alone, and believes in *qadar* has perfected his *Tawheed*. However, if a person worships Allah alone but does not believe in *qadar*, he destroys his *Tawheed* by this disbelief."⁵⁷¹

⁵⁷¹*Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/258.

Muslim scholars have unanimously affirmed the concept of *qadar* and stated that it is obligatory (*waajib*) to believe in it. There is no scholar among the scholars of *Ahl As-Sunnah*, the banners of guidance and light in the darkness, who does not state that it is obligatory to believe in it or does not state that the one who denies it is either guilty of *bid'ah* or a fool.

In his commentary on the *ahaadeeth* about *qadar* in *Saheeh Muslim*, An-Nawawi (may Allah have mercy on him) says, “The definitive proof of the texts of the Quran and Sunnah, the consensus (*ijmaa'*) of the *Sahaabah* (the Companions), and prominent figures among the earlier and later generations overwhelmingly support one another in proving the *qadar* of Allah.”⁵⁷²

Ibn Hajar (may Allah have mercy on him) said, “The opinion of the *salaf* is that all things happen by the Decree of Allah, as Allah (may He be glorified and exalted) says: ‘And there is not a thing but the stores are with Us. And We do not send it down except in a known measure (*qadar*)’ (*Quran 15: 21*).”⁵⁷³

A GLANCE AT THE HISTORY OF *QADAR* (PREDESTINATION)

Belief in *qadar* is one of the basic principles of faith. The Messenger (peace be upon him) became very angry when he came out one day and found his Companions debating about *qadar*; he was so angry that this face turned red as if a pomegranate had been squeezed over it. He said, “Is this what you have been commanded to do? Is this why I was sent to you? The people who came before you were destroyed when they disputed about this matter. I urge you not to dispute about this.”⁵⁷⁴

It has not been narrated that any of the Muslims debated about *qadar* during the time of the Rightly Guided *Khulufah* (Caliphs) Abu Bakr, ‘Umar and ‘Uthmaan (may Allah be pleased with them all). All that has been transmitted is that Abu ‘Ubaydah ‘Amir ibn Al-Jarraah objected to the fact that ‘Umar went back with the people and did not enter Syria when the plague spread there. He said to ‘Umar ibn Al-Khattaab, “O *Ameer Al-Mu'mineen*, are you running away from the decree of Allah?” ‘Umar said, “If only someone other than you had said this, O Abu ‘Ubaydah! Yes, we are running away from the decree of Allah, towards the decree of Allah. Imagine you had a camel and you came to a valley where there were two patches of land, one green and fertile and the other dry and barren. If you let the camel graze in the green land, you do so by the decree of Allah, and if you let it graze in the dry land, you do so by the decree of Allah.”⁵⁷⁵

Muslim narrated that Buraydah ibn Yahyaa ibn Ya’mar said, “The first person who spoke about *qadar* in Basrah was Ma’bad Al-Juhani.” Buraydah later

⁵⁷² *Sharh An-Nawawi ‘ala Muslim*, 2/155.

⁵⁷³ *Fath Al-Baari*, 11/478.

⁵⁷⁴ *Tirmidhi*, 2/223.

⁵⁷⁵ Al-Bukhari. See *Fath Al-Baari*, 10/179, hadith no. 5729.

mentioned in his hadith that Ma'bad and those who were with him claimed there was no *qadar* and that everything happened without being decreed.⁵⁷⁶

The *Sahaabah* (Companions) who were still alive at that time, such as 'Abdullah ibn 'Umar, Ibn 'Abbaas, Waathilah ibn Al-Asqa', Jaabir ibn 'Abdullah, Abu Hurayrah and Anas ibn Maalik, launched a war against the people who held this opinion.⁵⁷⁷ This opinion was later adopted from Ma'bad by the leaders of the *Mu'tazilah*, such as Waasil ibn 'Ataa', 'Amr ibn 'Ubayd and Gheelaan Ad-Dimashqi.

An-Nazzaam, one of the *Mu'tazilah*, said that Allah could not be described as having the power to create evil and sin, for this was not possible for Allah.⁵⁷⁸

This is the group which our scholars dubbed *Al-Qadariyah*. "They called them this because they affirmed that the individual has power (*qudrat*) to initiate his own actions independently of Allah, and they denied that things happen by the decree (*qadar*) and will (*qadaa'*) of Allah. In their misguidance, they themselves gave this name to their opponents, the people of guidance, and said, 'You are the *Qadariyah* because you say that things happen by a decree (*qadar*) from Allah. Therefore you are more deserving of this name than we are.'"⁵⁷⁹

"Allah (may He be glorified and exalted) is the Creator of both good and evil, and nothing of them happens except by His will. Both are attributed to Him in the sense that He creates them and brings them into being, and they are attributed to the people who do them in the same sense that they do them and have earned [deeds through] them."⁵⁸⁰

At the end of the Umayyi (Umayyad) period, there emerged groups who claimed that the individual is compelled to do what he does and that he has no choice as to whether he does it or not. Some of them claimed that the individual had some power but that it is ineffective. The first person to say such things was Al-Jahm ibn Safwaan; from this *bid'ah* (reprehensible innovation) there stemmed a number of objectionable beliefs and great deviation and misguidance.⁵⁸¹

This belief spread throughout the ummah and was adopted by worshippers, ascetics and Sufis. If the previous group was akin to the magicians, this group is more like the *mushrikeen* (polytheists) who said, as revealed within the Quran: "...If Allah had willed, we would not have taken our partners [in worship] with Him, nor would our fathers, and we would not have forbidden anything against His will]" (Quran 6: 148).

This latter group is worse than the former, because the former respected the commands and prohibitions (of Islam), although they said that the people's

⁵⁷⁶ Sharh An-Nawawi 'ala Muslim, 1/150.

⁵⁷⁷ Al-Farq Bayna Al-Firaq, p. 19.

⁵⁷⁸ Ibid., 1/54.

⁵⁷⁹ *Jaami' Al-Usool* by Ibn Al-Atheer, 10/128.

⁵⁸⁰ Nawawi quoted this from Al-Kitaabi in his commentary on *Saheeh Muslim* (Sharh 'ala Saheeh Muslim, 1/154). See also *Jaami' Al-Usool*, 10/128.

⁵⁸¹ Majmoo' Al-Fataawa Shaykh Al-Islam, 8/460; *Al-Milal wan-Nihal* by Shahrastaani, 1/85.

actions were not created by Allah. But this (latter) group, although they believed in *qadar*, used it as a pretext and evidence to negate the importance of the commands and prohibitions.⁵⁸²

DEFINITION OF *QADAA* (DIVINE WILL) AND *QADAR* (PREDESTINATION)

Definition of *Qadar* (Predestination)

In Arabic *qadar* means decree, judgment and ultimate destiny. *Tagdeer* means to think about how to sort things out.⁵⁸³

In a technical sense, *qadar* means, “Something of which there was prior knowledge, one of the things written by the Pen (which Allah created first) when it wrote down everything that was going to happen for the rest of eternity. This is when Allah decreed the affairs of all His creation and what would happen before it happened. He knew these things would happen at certain times that were known to Him and in specific ways, and so things happen in the way that He has decreed.”⁵⁸⁴

The definition indicates that *qadar* (predestination) includes two things:

- 1) The eternal knowledge of Allah, by which He ruled that He would create whatever He wanted to exist and specified the qualities of the things He wanted to create. He wrote down all of that in *Al-Lauh Al-Mahfooz* (the preserved tablet) in His words. Therefore the heavens and earth, their size and dimensions, the way they are formed and everything in between them and in them—all of this is preserved in *Al-Lauh Al-Mahfooz* in precise detail.
- 2) The creation of whatever Allah, the Almighty, has decreed should exist according to His prior knowledge and what was written by His pen; whatever happens in reality is identical to that prior written knowledge.

Qadar is a general word, referring to the prior knowledge of Allah and that which He created in accordance with that prior knowledge.

Definition of *Al-Qadaa'* (Divine Will)

Al-Qadaa' means: decision, decree, judgment. *Qadaa'* is mentioned frequently in the *ahaadeeth* of the Prophet (peace be upon him). The root meaning is decision. The verb *qadaa* and *yagdee* and the words *qadaa'* and *qaadi* (“judge”) are used to refer to matters where decisions and judgments are made. *Qadaa'* implies doing a thing properly, finishing and concluding the matter. Thus it also conveys the meaning of creating.

Az-Zuhri said, “In Arabic, *qadaa'* carries a number of different meanings. It refers to when something is completed and finished, everything that is carried out

⁵⁸² *Aqeedat As-Safaareeni*, 1/306.

⁵⁸³ *Al-Qaamoos Al-Mubeet* by Al-Fayroonzz Abaadi, p. 591.

⁵⁸⁴ *Aqeedat As-Safaareeni*, 1/348.

properly, completed and fulfilled, and what has become obligatory or is known or done. All of these meanings are to be found in the *abaadeeth*.⁵⁸⁵ They are also stated in the Quran:

“Then he completed and finished their creation [fa qadaabunna] [as] seven heavens in two Days...” (Quran 41: 12). “...and it is a matter [already] decreed by [Allah]” (Quran 19: 21).

“...this is, with your Lord, a decree which must be accomplished” (Quran 19: 71).

“...When He decrees a matter, He only says to it, ‘Be!’—and it is” (Quran 2: 117).

Clearly, *qadaa'* and *qadar* are two interwoven matters which cannot be separated from one another, because one of them, *qadar*, is the foundation, and the other, *qadaa'*, is the structure. Whoever wants to separate them will destroy the entire structure.⁵⁸⁶

The Pillars of Belief in *Qadar* (Predestination)

Belief in *qadar* is based on four pillars (essential components). Whoever affirms all of them has attained a perfect belief in *qadar*. Whoever is skeptic about one or more of them does not have a correct belief in *qadar*. These four pillars are:

- 1) Belief that the knowledge of Allah is all-encompassing.
- 2) Belief that Allah has written in *Al-Lauh Al-Mahfooz* (the preserved tablet) everything that will come to pass until the Day of Resurrection.
- 3) Belief in the irresistible will and perfect power of Allah; so what He wills happens and what He does not will does not happen.
- 4) Belief that Allah has created everything that exists and that Allah has no partner in His creation.

We will discuss these four pillars in more detail below.

The first pillar: belief in the all-encompassing knowledge of Allah

This great principle is frequently reiterated in the Book of Allah and the Sunnah of His Messenger (peace be upon him). The knowledge of Allah encompasses all things: He knows what was and what is yet to come. He knows what exists and what does not exist, what is possible and what is impossible.

Allah, the Exalted, knows about His slaves, how long their lives will be and what their provision will be. He also knows about their circumstances, their movements and whether they are doomed or blessed; He knows who among them are the people of Paradise and who are the people of Hell. He has known this from before the time He created them and created the heavens and earth.

⁵⁸⁵ *An-Nibaayah fi Ghareeb Al-Hadith*, by Ibn Al-Atheer, 4/78.

⁵⁸⁶ *An-Nabaayah fi Ghareeb Al-Hadith*, by Ibn Al-Atheer, 4/78; see also *Jaami' Al-Usool*, 10/104.

All of this is connected to His having knowledge and the fact that He is the All-Knowing, All-Aware, All-Hearing, All-Seeing.

“...The All-Knowing of the Unseen...not even the weight of an atom [or small ant] in the heavens or in the earth, or less or greater than that, escapes His Knowledge but it is in a clear Book [Al-Lauh Al-Mahfooz]” (Quran 34: 3). “...He knows you well when He created you from the earth [Adam] and when you were fetuses in your mothers’ wombs...” (Quran 53: 32). “But if they [the Kuffaar—disbelievers] were returned [to the world], they would certainly revert to that which they were forbidden...” (Quran 6: 28).

Allah knows about these liars, who will wish on the Day of Resurrection that they could go back to the world; He knows that if they were returned, they would go back to their disbelief and misguidance.

According to the report narrated by Muslim, ‘Aa’ishah (may Allah be pleased with her) said, “The Messenger of Allah (peace be upon him) was called to attend the funeral of a young boy among the *Ansaar* (Muslim residents of Madeenah). I said, ‘O Messenger of Allah, it is good for him; he is one of the little birds of Paradise. He did not do evil and did not reach the age of doing evil (age of accountability).’ He said, “It is not like that, O ‘Aa’ishah. Allah created people for Paradise; He created them for it when they were still in the loins of their forefathers. And He created people for Hell; He created them for it when they were still in the loins of their forefathers.”⁵⁸⁷

Shaykh Al-Islam Ibn Taymiah (may Allah have mercy on him) said, concerning the hadith about the children of the *mushrikeen* (polytheists), “Allah knows best what they would have done: this means, Allah knows who among them would have believed and who would have disbelieved, if they had reached full maturity.” Then he quoted another hadith from Abu Hurayrah (may Allah be pleased with him) according to which the Prophet (peace be upon him) said, “When the Day of Resurrection comes, Allah will test them (the children of the *mushrikeen*). He will send a Messenger to them in the arena of the resurrection; whoever responds to him (the Messenger) will be admitted to Paradise and whoever disobeys him will be sent to Hell. Then what is already known to Allah will be made manifest, and He will require them on the grounds of what has become manifest, i.e. who among them believed and who disbelieved, and not merely on the grounds of His knowledge alone.”⁵⁸⁸

Rational evidence that Allah knew about the qadar of His creation before He created it

The truth is that the existence of this universe and every creature in it clearly indicates that Allah had knowledge of it before He created it. “It is impossible that He could create things without having knowledge about them, because He creates things by His will and will require a preconceived idea about the desired thing.

⁵⁸⁷Muslim, 4/2050, hadith no. 2662.

⁵⁸⁸*Majmoo’ Al-Fataawa Shaykh Al-Islam*, 4/246.

This preconceived idea about the desired thing is knowledge of it. Clearly, creation requires will and will requires knowledge, so creation requires knowledge.”⁵⁸⁹

Moreover, “The created beings which exist are made in a proper and perfect manner which implies that the One Who made them must have knowledge of them, because such perfect work could not have been done by one who has no knowledge.”⁵⁹⁰ “Should not He Who has created know? And He is the Most Kind and Courteous [to his slaves], All-Aware [of everything]” (*Quran* 67: 14).

The second pillar: belief that Allah has written everything in *Al-Lauh Al-Mahfooz* (the preserved tablet)

The texts of the Quran and Sunnah indicate that Allah has written all things in *Al-Lauh Al-Mahfooz* (the Preserved Tablet). According to a hadith narrated by Muslim in his *Saheeh*, ‘Abdullah ibn ‘Amr ibn Al-‘Aassaid heard the Messenger of Allah (peace be upon him) say, “Allah wrote the decrees of His creation fifty thousand years before He created the heavens and the earth. And His Throne is above the water.”⁵⁹¹

In *Sunan At-Tirmidhi* it is narrated that ‘Ubaadah ibn As-Saamit related that the Messenger of Allah (peace be upon him) said, “The first thing which Allah created was the Pen. He (Allah) said, ‘Write!’ It said, ‘What shall I write?’ He (Allah) said, ‘Write the decree (*al-qadar*) of what has happened and what is to happen, for all eternity.’”

Abu ‘Eesa At-Tirmidhi said that this is a *ghareeb hadith*, according to its isnad.⁵⁹²

Al-Lauh Al-Mahfooz (The Preserved Tablet), in which Allah has written the decrees of His creation, is given a number of names in the Quran, such as, *Al-Kitaab Al-Mubeen*, *Al-Imam Al-Mubeen*, *Umm Al-Kitaab* and *Al-Kitaab Al-Mastoor*. Allah says:

“Nay! This is a Glorious Quran, [inscribed] in *Al-Lauh Al-Mahfooz*!” (*Quran* 85: 21-22).

“Do you not know that Allah knows all that is in the heaven and on earth? Verily, it is [all] in the Book [*Al-Kitaab*]. Verily, that is easy for Allah” (*Quran* 22: 70).

“...and all things We have recorded with its numbers [as a record] in a clear Book [*Kitaab mubeen*]” (*Quran* 36: 12). “By the Toor [Mount]; And by the Book inscribed [*Kitaab mastoor*], in parchment unrolled” (*Quran* 52: 1-3).

“And verily, it [this Quran] is in the Mother of the Book [*Umm Al-Kitaab*] with Us; indeed exalted, full of wisdom” (*Quran* 43: 4).

⁵⁸⁹ *Sharh At-Taħāwiyyah*, p. 148.

⁵⁹⁰ *Ibid*, p. 148.

⁵⁹¹ Muslim, 4/2044, hadith no. 2653.

⁵⁹² Tirmidhi, 4/458, hadith no. 2055. The hadith is *saheeb*. It is *ghareeb* with regard to the isnad chain of narrators with which Tirmidhi quotes it in *Baab Al-Qadar*. But he also quotes it in *Kitaab Al-Tasfeer*, where he says that this hadith is *hasan ghareeb*. It is quoted by Shaykh Naasiruddin Al-Albaani in *Saheeh At-Tirmidhi* (2/228), and he stated that he narrated it in *Silsilat Al-Ahaadeeth As-Saheehah* and elsewhere.

The third pillar: belief that the will of Allah is all-encompassing and that His power is irresistible

This principle implies the belief that the will of Allah is unstoppable and that His power is all-encompassing. Whatever Allah, the All-High, wills happens, and whatever He does not will does not happen. Nothing can move or come to a halt in the heavens or on the earth except by His will, and nothing happens in His dominion except what He wills. There are many texts which clearly state this. Allah (may He be glorified and exalted) says: “*And you cannot will unless [it be] that Allah wills...*” (*Quran 81: 29*).

“*Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’—and it is*” (*Quran 36: 82*). “...*Allah sends astray whom He wills and He guides on the straight path whom He wills*” (*Quran 6: 39*).

Whatever Allah decrees will happen will inevitably come to pass by His power. Whatever Allah does not will will not happen because Allah does not will it, not because He is not able to bring it about. Allah says: ...*If Allah had willed, they would not have fought against one another, but Allah does what He likes*” (*Quran 2: 253*).

“...*If Allah had willed, He would have made you one nation...*” (*Quran 5: 48*). “...*And had Allah willed, He could have gathered them together [all] on true guidance...*” (*Quran 6: 35*)

“*Have you seen how your Lord spreads the shadow? If He willed, He could have made it still...*” (*Quran 25: 45*). There are many other similar verses.

The fourth pillar: belief that Allah is the Creator of all things

The texts (of the Quran and Sunnah) state that Allah, the All-Powerful, is the Creator of all things. “*Allah is the Creator of all things...*” (*Quran 39: 62*). “*All praise and thanks be to Allah, Who [Alone] created the heavens and the earth, and originated the darkness and the light...*” (*Quran 6: 1*). “*O Mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him He created his wife [Hawwa (Eve)], and from them both He created many men and women...*” (*Quran 4: 1*). There are many other verses like this.

Peoples Deeds are Created by Allah and Decreed by Him

People and their deeds are no different to any other created things when it comes to predestination (*qadar*). Allah already knows what He will create through the actions of His slaves and He knows what they will do. He has written all of that in *Al-Lauh Al-Mahfooz*. Allah created them as He willed, and His decree concerning them will be fulfilled. They will act in accordance with the will of Allah. Those whom Allah has decreed will be blessed will be guided, and those whom Allah has decreed will be doomed will go astray.

“*While Allah has created you and what you make!*” (*Quran 37: 96*). “*And everything they have done is noted in [their] Records [of deeds]*” (*Quran 54: 52*). “*And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life [or another man’s life] but it is in a Book [Al-Lauh Al-Mahfooz]. Surely, that*

is easy for Allah” (Quran 35: 11). “Whomever Allah guides, he is truly guided, and whomever He sends astray, it is those who are the losers” (Quran 7: 178).

Allah knows people’s ultimate destiny, whether they will be blessed (destined for Paradise) or doomed (destined for Hell). But at the same time, He has told us that *qadar* is not the reason why people should not strive: “Strive, for each person will be guided to do that for which he was created.”

Texts which indicate that Allah has decreed the deeds of His slaves

1) Ahaadeeth which indicate that the Pen has dried concerning people’s deeds and that events will materialize accordingly:

Muslim narrated in his *Saheeh* that Jaabir said that Suraaqah ibn Maalik ibn Ju’sham came and asked, “O Messenger of Allah, explain our religion to us as if we had only just been created. What should we strive [to do] for today: Is it for something concerning which the pens have dried and the decree has been issued, or is it concerning something that is yet to be decided?” He (peace be upon him) said, “No, it is for something concerning which the pens have dried and the decree has been issued.” He said, “Then why should we strive?” He (the Prophet) said, “Strive, for each person will be provided (respective) facilities.” According to another report, he said “Strive, for each person will be facilitated to do his deeds.”⁵⁹³

Tirmidhi narrated in his *Sunan* that ‘Umar ibn Al-Khattaab (may Allah be pleased with him) said to the Messenger (peace be upon him), “O Messenger of Allah, do you think that what we strive to do emanates from our own initiative or from something which has been already decreed?” He said, “It is something that has been already decreed, O son of Al-Khattaab. Every person will be facilitated to what he intends to do. If he is one of the blessed, he will do that which will take him to Paradise, and if he is doomed, he will be facilitated to do that which will send him to Hell.” Tirmidhi said that this is a *sabeeh hasan* hadith.⁵⁹⁴

2) Allah knows who will go to Paradise and who will go to Hell

Al-Bukhari narrated that ‘Imran ibn Husayn said that a man asked the Messenger of Allah, “Is it known who will go to Paradise and who will go to Hell?” He (peace be upon him) said, “Yes.” He asked, “Then why should people strive?” He said, “Everyone will be guided to do that for which he was created.”

“As for him who gives [in charity] and keeps his duty to Allah and fears him, and believes in al-husnaa [the best], We will make smooth for him the path of ease [goodness]. But he who is greedy, a miser and thinks himself self-sufficient, and belies Al-Husnaa, We will make smooth for him the path for evil” (Quran 92: 5-10).

⁵⁹³ Muslim, 2/2040, hadith no. 2648.

⁵⁹⁴ Tirmidhi, 4/445, hadith no. 2135.

3) The progeny of Adam were brought forth from his loins after he was created and were divided into two groups—the people of Paradise and the people of Hell

Our Messenger (peace be upon him) told us that after creating Adam, Allah wiped Adam's back and brought forth his progeny from his back, looking like ants. From them He brought forth the people of Paradise and the people of Hell.

"And [remember] when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves [saying], 'Am I not your Lord?' They said, 'Yes! We testify'; lest you should say on the Day of Resurrection, 'Verily, we have been made unaware of this'" (Quran 7: 172).

Ahmad narrated in his *Musnad* with a *sahih isnad* from Abu Dardaa' that the Prophet (peace be upon him) said: "Allah created Adam when He created him, then He struck him on the right shoulder and his progeny emerged, looking like small ants. Next He struck his left shoulder and his progeny emerged looking black like ashes. He said to those who were on the right, 'To Paradise, and I do not care,' and He said to those who were on the left, 'To Hell, and I do not care.'"⁵⁹⁵

The Messenger (peace be upon him) explained in another hadith: "Allah created His creation in darkness, then He threw [some] of His light upon them. Whoever was touched by that light will be guided, and whoever it missed will be led astray. Hence I say that the Pen has dried according to the knowledge of Allah."⁵⁹⁶

4) Allah has written down the names of the people of Paradise and the people of Hell.

Tirmidhi reported in his *Sunan* that 'Abdullah ibn 'Amr ibn Al-Aas said, "The Messenger of Allah (peace be upon him) came out to us with two books in his hand. He said, 'Do you know what these two books are?' We said, 'No, O Messenger of Allah, we do not know unless you tell us.' Concerning the book in his right hand, he said, 'This is a book from the Lord of the Worlds. In it are the names of the people of Paradise and the names of their fathers and tribes. They are all listed, down to the very last one of them; no names will ever be added or taken away.' Then he said concerning the book in his left hand, 'This is a book from the Lord of the Worlds. In it are the names of the people of Hell and the names of their fathers and tribes. They are all listed, down to the very last one of them; no names will ever be added or taken away.' His Companions said, 'So why should we strive, O Messenger of Allah, if it has been decreed and decided?' He said, 'Do what is right and do your best; the person who is destined for Paradise will be caused to die when he is doing one of the deeds of the people of Paradise, no matter what he did before, and the one destined for Hell will be caused to die when he is doing one of the deeds of the people of Hell, no matter what he did before.' Then the Messenger of Allah (peace be upon him) put the books aside

⁵⁹⁵ *Mishkaat Al-Masaabeeh*, 1/42.

⁵⁹⁶ Tirmidhi, 5/26. Hadith no. 2642.

and said, ‘Your Lord has finished with the matter of His slaves: some are for Paradise and some are for Hell.’’ Tirmidhi said that this is a *saheeh ghareeb hasan* hadith.⁵⁹⁷

5) The decree on laylat al-qadr and the day-to-day decree

We have stated above that Allah issued His decrees for His slaves fifty thousand years before He created His creation. The Quran and Sunnah indicate that there are two kinds of decree: the annual decree and the daily decree. The annual decree takes place on Laylat Al-Qadar [during one of the last ten nights of Ramadan], when details of who will live and die during the coming year, how much provision and rain people will have, what actions people will do, and so on are transmitted from Umm Al-Kitaab. Allah (may He be glorified and exalted) says:

“*We sent it [this Quran] down on a blessed night [i.e. the Night of Al-Qadar in the month of Ramadan]. Verily, We are ever warning [mankind]. Therein [that night] every wise decree is specified; As a command from Us. Verily, We have always sent [Messengers]*” (Quran 44: 3-5).

Ibn Jareer narrated from Muneeb ibn ‘Abdullah that his father said, “O Messenger of Allah, what is that affair?” He said, “He forgives sins, relieves distress, raises the status of some people, and lowers the status of others.”

The summary of comments of the *mufassireen* on this *aayah* is: part of Allah’s affair every day is to give life and give death, to create and to give provisions, to grant glory to some people and to humiliate others, to heal the sick, free prisoners, grant relief to the distressed, answer those who call upon Him, give to those who ask of Him, forgive sins, and other innumerable things that He does and initiates in His creation.⁵⁹⁸

6) The writing of the decree for a person when he is a foetus in his mother’s womb

In *Saheeh Al-Bukhari* it is narrated from Anas ibn Maalik (may Allah be pleased with him) that the Prophet (peace be upon him) said:

“Allah appoints an angel to (oversee the foetus) in the womb, and he says, ‘O Lord, a *nutfah* (drop of sperm); O Lord, an *‘alaqah* (a clot); O Lord, a *mudghah* (lump of flesh).’ When Allah wants to complete His creation, he (the angel) says, ‘O Lord, male or female, doomed or blessed? What is his provision? What is his lifespan?’ All of that is written while he is in his mother’s womb.”⁵⁹⁹

Tirmidhi narrated in his *Sunan* that Anas (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “When Allah wills good for His

⁵⁹⁷An acceptable hadith for which some reports are slightly different. Tirmidhi, 4/450, hadith no. 2141. See also *Saheeh Sunan At-Tirmidhi* edited by Shaykh Naasiruddeen Al-Albaani, 2/225.

⁵⁹⁸This is stated by the author of *Ma’arrij Al-Qubool*, 1/346, narrating from the *Mufassir Al-Baghawi*.

⁵⁹⁹Al-Bukhari, *Fath Al-Baari*, 11/477, Muslim, 4/2038, hadith no. 2646. This version is narrated by Al-Bukhari.

slave, He guides him.” It was said, “How does He guide him, O Messenger of Allah?” He said, “He helps him to do a righteous deed before he dies.” Tirmidhi said that this is a *hasan sabeeh* hadith.⁶⁰⁰

LIMITS WITHIN WHICH PREDESTINATION (QADAR) MAY BE SUBJECTED TO RATIONAL ANALYSIS

At-Tahaawi (may Allah have mercy upon him) said, “*Qadar* is a secret of Allah concerning His creation. No angel who is close to Allah or Prophet and Messenger has any knowledge of it. Delving into the matter in depth means that one will be forsaken by Allah and lost in confusion, deprivation and transgression. Therefore beware of examining it and thinking about it and (exposing oneself to) insinuating whispers. Allah, the All-High, has withheld knowledge of *qadar* from His creation and has forbidden them from seeking to understand it. Allah (may He be glorified and exalted) says: *'He cannot be questioned as to what He does, while they will be questioned'* (*Quran 21: 23*)”⁶⁰¹

Some Important Principles about *Qadar*

What the scholars have said about *qadar* (predestination) sets out a number of principles which are of utmost importance:

- 1) It is obligatory (*waajib*) to believe in *qadar*.
- 2) With regard to understanding *qadar* and defining its limits and dimensions, we must rely on the Quran and Sunnah, and not on rational analysis and analogy. Human reason is incapable on its own of forming the guidelines which will save it from going astray on this issue.
- 3) We should avoid discussing *qadar* in depth. This is because some aspects of it cannot be comprehended by the human mind, no matter how brilliant it may be, and others cannot be comprehended except with a great deal of difficulty.

Islam presents man with the guidelines for believing in *qadar*. The concept of *qadar* is based on the fact that Allah knew everything that would be, and He wrote it, willed it and created it. It is easy for the human mind to understand these facts; there is nothing difficult, complex or ambiguous here.

The Extent to Which the Human Mind Can Comprehend the Reasons Behind Matters and the Commands and Also What Deeds Are Good and What Are Evil

The majority of the scholars of earlier and later times said that there are reasons and wisdoms behind the commands that Allah gives and the things that He creates, because He does not issue any command except for a reason and He does not create anything except for a reason.

⁶⁰⁰A strongly acceptable hadith. Tirmidhi, 4/450, hadith no. 2142.

⁶⁰¹*Sharh At-Tahaavijah*, p. 276.

Some of these reasons are concerned with people, and others are related to Allah. Those that are concerned with people have to do with what is good for them and is in their best interests, in this world or in the Hereafter. Those that are connected to Allah have to do with the fact that He loves to be worshipped and obeyed. He also loves to have people turn to Him in repentance, put their hopes in Him, fear Him, place their trust in Him, and struggle hard in His way and for His sake. Allah (may He be glorified and exalted) says: “*And I [Allah] did not create the jinn and mankind except that they should worship Me [alone]*” (*Quran 51: 56*).

“*Does man think that he will be left neglected [without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him]?*” (*Quran 75: 36*). “*Did you think that We had created you in play [without any purpose] and that you would not be brought back to Us?*” (*Quran 23: 115*).

This is the view of the majority of *Ahl As-Sunnah*: that is, there are reasons behind all that Allah does and that it is possible, by rational analysis, to know which actions are good and which ones are evil. This opens the door for the human mind to examine the clear reasons for which Allah created all things and why He prescribes the laws that He prescribed. This is a vast area in which people can gain great knowledge, strengthen their faith, increase their conviction, and come to realise the absolute perfection of the Mighty Creator.

“*Who made everything He has created in the best possible way...*” (*Quran 32: 7*).

How can it be otherwise, when Allah has promised to show His slaves His mighty signs which confirm the truth of the Message brought by His Messenger, and He has revealed in His Book the words: “*We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this [the Quran] is the truth...*” (*Quran 41: 53*).

The Quran commands us to look at, think about and ponder the *aayaat* that He has revealed and the signs that He has created: “*Do they not then think deeply in the Quran?...*” (*Quran 47: 24*). “*Say, Behold all that is in the heavens and the earth...*” (*Quran 10: 101*).

“*Then let man look at his food: We pour forth water in abundance. And We split the earth in clefs*” (*Quran 80: 24-26*).

SCHOOLS OF THOUGHT ON QADAR (PREDESTINATION)

The View of Those Who Deny *Qadar*

Some of those who are misguided on this matter deny *qadar* and claim that Allah—Exalted be He above what they say—does not know anything before it happens. They say that Allah only knows about things after they are created and brought into being.

These people falsely claim that when Allah issues commands and prohibitions to His slaves, He does not know who will obey Him and who will disobey Him. They also state that He does not know who will enter Paradise and who will enter

Hell until some of His slaves respond to His commands and others reject them; only then does He know who is blessed and who is doomed. These misguided people reject belief in the prior knowledge of Allah, and they deny that Allah wrote the decrees concerning His creation before He created the heavens and the earth, as is stated in the Quran.

This view developed at the end of the era of the *Sahaabah* (the Companions of the Prophet). The first one to say this was Ma'bad Al-Juhani, whose deviated belief was followed by the leaders (*aaimmah*) of the *Mu'tazilah*, such as Waasil ibn 'Ataa Al-Ghazzaal and 'Amr ibn 'Ubayd. Many reprehensible remarks have been transmitted from them on this issue, which imply disbelief in what Allah and His Messenger (peace be upon him) said about Allah having knowledge of things and having written them before He created them.⁶⁰²

The Messenger (peace be upon him) was afraid that his ummah would fall into the error which this group fell into. According to a *sabieeh* hadith narrated by Ibn Abi Mihjan, the Messenger of Allah (peace be upon him) said, "I fear for my ummah three things after I am gone: the oppression of their leaders, belief in the stars (astrology), and disbelief in *qadar*."⁶⁰³

The Messenger (peace be upon him) warned his ummah against this misguidance. In a hadith narrated by Tabaraani in *Al-Mu'jam Al-Awsat* and by Al-Haakim in *Al-Mustadrak*, from Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, "Discussion about *qadar* has been left for the evil people among my ummah to discuss."⁶⁰⁴

The Messenger (peace be upon him) called this group the "Magians" of this ummah, because the Magians (Zoroastrians) believe in the existence of two creators, light and darkness, and this group believes in the existence of many creators, saying that each person is a creator alongside Allah. The Messenger (peace be upon him) commanded that this group should be forsaken and boycotted; they should not be visited even when they are sick. According to the hadith narrated by Ahmad in his *Musnad* with a *hasan isnad* (good chain of narrators) from Ibn 'Umar, the Prophet (peace be upon him) said, "Every nation has its 'Magians', and the 'Magians' of my ummah are those who say that there is no *qadar*. If they fall sick do not visit them, and when they die, do not attend their funerals."⁶⁰⁵

The *Sahaabah* (Companions of the Prophet) attacked those who held these misguided beliefs on all fronts, denouncing them for their message of misguidance and falsehood. They forbade the people from mixing with them and sitting with them, and they quoted to them the texts which exposed their falsehood and confirmed the truth of the matter of *qadar*.

⁶⁰² *Aqeedat As-Safaareeni*, 1/300, *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/59.

⁶⁰³ *Saheeh Al-Jaami' As-Sagheer*, 1/120, hadith no. 212.

⁶⁰⁴ *Ibid.*, 1/123, hadith no. 224.

⁶⁰⁵ *Saheeh Al-Jaami' As-Sagheer*, 5/37, hadith no. 5039.

In *Sunan At-Tirmidhi* it is narrated from Naafi' that a man came to Ibn 'Umar and said, "So-and-so sends his greetings of *salaam* to you." Ibn 'Umar said, "I have heard that he has innovated something. If he has innovated something, do not convey my greetings of *salaam* to him, for I heard the Messenger of Allah (peace be upon him) say, 'In this ummah there will be landslides, transformation (of humans into animals), or stoning (from the heavens) for those who deny *qadar*.'" Tirmidhi said that this is a *ghareeb saheeh hasan* hadith.

The *aaimmeh* (leading religious scholars) stated that these people, who do not believe in the (prior) knowledge of Allah, are *kaafir* (disbelievers). Among those who stated this judgment are Imam Maalik, Imam Ash-Shaafa'i and Imam Ahmad.⁶⁰⁶

'Asqalaani said, "The *Qadariyah* (those who believe such reprehensible things) nowadays unanimously agree that Allah knows about the deeds of His slaves before they happen. However, they differ from the *salaf* (pious predecessors) in their claim that people's deeds are performed by them and stem from them, independently of Allah. Although this is a false opinion, it is less serious than the former view. In later times, some of them denied that the will of Allah had anything to do with the deeds of man, in an attempt to avoid connecting the Eternal with the created."⁶⁰⁷

Nawawi said, "Those scholars of *ilm al-kalaam* (speculative philosophy) who discuss the differences between different schools of thought said that the *Qadariyah* who believed in this reprehensible and false idea no longer exist. There is no longer anyone among the people of the *Qiblah* (i.e. Muslims) who believes in that. The *Qadariyah* in later times believed in *qadar*, but they said that what is good comes from Allah and what is bad comes from elsewhere—Exalted be He above what they say."⁶⁰⁸

"The *Qadariyah* acknowledge that Allah has created man with a will (to choose), but they say that this will is the potential to choose; when his will is connected to something specific, then his action is not created (by Allah)."⁶⁰⁹

In fact these people are Magians and dualists, and even worse than them. For the dualists say that there are two creators for the entire universe, but these people say that there are numerous creators for each individual and for each action. If it were not for the fact that they have contradictory ideas, they would be counted as worse *kaafir* (disbelievers) than the Magians.

The inevitable implication of this view is that people's actions lie beyond the creation of Allah and are not subject to His sovereignty and control. This means that there may exist in His dominion things that He does not will and that He wills things that do not happen. Consequently, they think they are independent of

⁶⁰⁶ *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/288.

⁶⁰⁷ *Ibid.*, 1/301.

⁶⁰⁸ *Sharh An-Nawawi 'ala Muslim*, 15/154.

⁶⁰⁹ *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/206.

Allah; they do not seek His help in obeying Him, do not seek refuge with Allah from the evil of their own selves or from their evil actions, and do not seek His guidance to the Straight Path.”⁶¹⁰

The *Qadariyah* intended to glorify Allah when they said that Allah wanted the *kaafir* to believe but the *kaafir* (disbeliever) is the one who wants to follow *kufr* (disbelief). Their argument is that this would lead to an injustice, for how could Allah will the *kaafir* to follow *kufr* and then punish him for that? But, as the commentator on *Al-Tahaawiyah* said, “They became like someone who is trying to jump out of the frying pan into the fire; they ran away from one thing and fell into something even worse. They implied that the will of the *kaafir* overpowered the will of Allah, because Allah willed that he (*the kaafir*) should believe, according to them, but the *kaafir* willed, instead of the will of Allah, that he should follow *kufr*. Therefore they claim that the will of the *kaafir* was carried out instead of the will of Allah. This is one of the most reprehensible of beliefs for which there is no evidence (*daleel*); in fact it goes against the *daleel*.”⁶¹¹

The fact that Allah decrees that the *kaafir* will follow *kufr* is not a form of injustice towards him, as the wrongdoers of the *Qadariyah* say. Allah has the most conclusive proof and argument, and He exercises the most perfect wisdom as far as His slaves are concerned, a wisdom which nobody knows except Him, may He be Exalted.

In *Sunan Abi Dawood* it is narrated that Ibn Ad-Daylami said, “I went to ‘Ubayy ibn K’ab and said to him, “I am somewhat confused about *qadar*; tell me something that will take away this confusion from my heart.” He said, “If Allah were to punish the people of His heaven and His earth, He could do that without being unjust towards them. And if He were to have mercy upon them, His mercy would be better for them than their own deeds. Even if you were to spend an amount of gold equal in size to Mount Uhud for the sake of Allah, Allah would not accept this from you until you believe in *qadar* and know that whatever befalls you could not have missed you and that whatever missed you could not have befallen you. If you die believing anything other than this, you will enter Hell.” Next I went to ‘Abdullah ibn Mas’ood, and he said something similar. Then I went to Hudhayfah ibn Al-Yamaan, and he said something similar. Finally I went to Zayd ibn Thabit, and he said something similar.”⁶¹²

The response of Abu ‘Isaam Al-Qastalaani to a *Qadari*

A man said to Abu ‘Isaam Al-Qastalaani, “Do you think that if Allah denies me guidance and allows me to go astray and later punishes me, that this is unjust and unfair?” ‘Abu Isaam said to him, “If guidance is something that belongs to Him, He can give it to whomever He wills and withhold it from whomever He wills.”⁶¹³

⁶¹⁰ *Ma’arif Al-Qubool*, 2/253.

⁶¹¹ *Sharh At-Tahaawiyah*, p. 277.

⁶¹² *Abu Dawood*, 4/310, hadith no. 3699.

⁶¹³ *Sharh At-Tahaawiyah*, p. 278.

The *Qadariyah*, who deny *qadar*, deprive themselves of the opportunity to seek the help of Allah, the One, the Unique, because they claim that Allah cannot create the deeds of His slaves and that the individual is the creator of his own deeds. According to them, how can they seek the help of Allah with regard to something that He cannot create? With regard to their deeds, they rely on their own power, strength and actions, and they demand the reward from Allah as a hired man demands his wages from his employer. But Allah has no need of His slaves and their deeds; the benefit of the deeds goes back to the people themselves. It is the people who are in need of their own deeds, and they cannot manage without the help of Allah.

“You [Alone] we worship, and You [Alone] we ask for help” (Quran 1: 5).

“So worship Him [O Muhammad] and put your trust in Him” (Quran 11: 123).

Specious Arguments and Their Refutation

The meaning of blotting out and confirming what is in the Books, and the increase and decrease in people’s life-spans

Some people misunderstand certain Quranic passages and *ahaadeeth* of the Messenger of Allah (peace be upon him). Some of them say that if Allah knew everything that is going to happen and He has written all that in a Book which is with Him, then what is the meaning of the *ayyah*: “*Allah blots out what He wills and confirms [what he wills]...*” (*Quran 13: 39*) Moreover, they say that if people’s provisions and lifespans are decided and they do not increase or decrease, then how do we interpret the hadith, “Whoever would like his provision to be increased and his lifespan to be prolonged, let him uphold the ties of kinship”?

They also ask how we could understand the words of Prophet Nooh [Noah] (peace be upon him) to his people:

“That you should worship Allah [Alone], fear [be dutiful to] Him, and obey me; He [Allah] will forgive you of your sins and respite you to an appointed time...” (Quran 71: 3-4).

Furthermore, they question how to interpret the hadith which says that Allah made the lifespan of Prophet Dawood (peace be upon him) one hundred years, when it had originally been forty years.

The answer is that provision and life-spans are of two types: one type of which has been decreed and is written in *Umm Al-Kitaab*, which cannot be changed or altered, and another type about which Allah informs His angels. This is the type that can increase and decrease. Hence Allah (may He be glorified and exalted) says: “*Allah blots out what He wills and confirms [what he wills]. And with Him is the Mother of the Book*” (*Quran 13: 39*).

Ibn Hajar Al-‘Asqalaani said, “What is previously known to Allah cannot be changed or altered. What can be changed or altered is what people see as the deeds of a person. It has to do with what the angels who are entrusted with caring for human beings know. This is what may be blotted out or confirmed, such as

extending people's lifespan and provision. But whatever was previously known to Allah cannot be blotted out or confirmed, and that knowledge rests with Allah.”⁶¹⁴

Reconciliation between the idea that Allah decrees all things and the hadith: Every child is born in a state of *fitrah*⁶¹⁵

Some people may ask how it is that Allah has decreed all things, when according to a *saheeh hadith* our Prophet (peace be upon him) said that every child is born in a state of *fitrah*.

The answer is there is no contradiction. Allah has created His slaves in such a way that they are free from false beliefs and has created them with the readiness to accept sound beliefs, but when they are born the devils from among mankind and jinn surround them and corrupt their sound nature (*fitrah*). And Allah protects those whom He wishes to guide to the truth. Allah knows those who will remain steadfast and adhere to the sound *fitrah* and those whose *fitrah* will be changed. He knows that from eternity and it is written. Therefore there is no contradiction between these texts.

Once you understand this fact, which we have explained here, you will know how to interpret the hadith, “Allah created Yahyaa ibn Zakariyya as a believer in his mother’s womb, and He created Pharaoh as a *kaafir* in his mother’s womb.” This has been narrated by Ibn ‘Uday in *Al-Kaamil* and by Tabaraani in *Al-Awsat*.⁶¹⁶

If all things are decreed, what is the meaning of the aayah: “But whatever evil befalls you, it is from yourself” (4: 79)?

Some of the *Qadariyah* who deny *qadar* quote as evidence this aayah: “*Whatever of good reaches you, it is from Allah, but whatever evil befalls you, it is from yourself...*” (*Quran 4: 79*).

They think that what is referred to by good and evil here are deeds of obedience (good deeds) and acts of sin (bad deeds). But this is a misunderstanding, because good here refers to blessings and evil refers to disasters. The context indicates that this is the correct understanding, because Allah (may He be glorified and exalted) says:

“*Wherever you may be, death will overtake you, even if you are in fortresses built up strong and high! And if some good reaches them, they say, ‘This is from Allah,’ but if some evil befalls them, they say, ‘This is from you [O Muhammad].’ Say, ‘All things are from Allah.’ So what is wrong with these people that they fail to understand a single word? Whatever of good reaches you, it is from Allah, but whatever of evil befalls you, it is from yourself...*” (*Quran 4: 78-79*).

Good here refers to blessings and evil refers to calamities. This is like the aayah:

“*If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become al-muttaqoon [the pious], not the least harm will their cunning do to*

⁶¹⁴*Fath Al-Baari*, 11/448.

⁶¹⁵*Fitrah*: the innate natural inclination of mankind to accept the true religion

⁶¹⁶*Saheeh Al-Jaami' As-Sagheer*, 3/113, hadith no. 3232.

you..." (Quran 3: 120). "...And We tried them with good [blessings] and evil [calamities] in order that they might turn [to the Straight Path]" (Quran 7: 168).

Moreover, Allah tells us that calamities and blessings do not happen outside the framework of His decree and will: "...Say, 'All things are from Allah,' so what is wrong with these people that they fail to understand any word?" (Quran 4: 78).

Allah, the All-High, also explains that evil, i.e. calamities, does not have any cause except the sins of a person, which come from his own self. But the good things that happen to a person have countless reasons, because they happen by the Grace of Allah and they may happen because of a person's good deeds. What people must do is give thanks to their Lord and praise Him for His blessings on them, and they must repent frequently and seek His forgiveness for the sins they have committed, which have brought upon them disasters and calamities. The calamities which Allah wills and sends upon some of His slaves are also His tests and may not be due to one's sins.⁶¹⁷ Allah (may He be glorified and exalted) says: "Certainly, We shall test you with fear, hunger, loss of wealth, lives and fruits; but give glad tidings to the patient—those who, when afflicted with calamity, say, Truly to Allah we belong, and truly to Him shall we return.' It is those who will be awarded blessings and mercy from their Lord; and it is those who are the guided ones" (Quran 2:155-157).

How did Allah create and decree evil?

Some of the *Qadariyah* tried to cause confusion by saying that Allah is Holy and is above doing evil, so His slaves must also declare Him to be above doing evil. They have mixed truth with falsehood, thus confusing matters.

The answer to this argument is that Allah, the Exalted, does not create pure evil in which there is no good or benefit whatever for anybody and in which there is no wisdom and mercy. He does not punish people without them having sinned. Some scholars, such as Shaykh Al-Islam Ibn Taymiyah, Ibn Al-Qayyim and others, have explained the wisdom and mercy behind the creation of *Iblees* (*Shaytaan* (Satan)), insects and wild beasts.

Any created thing may be considered good in one sense and evil in another. Allah created *Iblees* in order to test His slaves through him, for some will hate him, fight him, oppose his way and fight his supporters, and at the same time they will be friends of Ar-Rahmaan (Allah) and will submit themselves to Him. However, others will befriend *Iblees* and follow his footsteps.

Those Who Do Not Strive but Instead Rely on *Qadar*

Another group has gone astray with regard to *qadar* because they said, "If Allah knows everything that we will do and He knows where our final destiny will be, in Paradise or in Hell, why should we bother to strive? Why not let Allah's decree take its course and we will get what is decreed for us, whether we like it or not?"

⁶¹⁷Editors addition in support of the creation of evils by Allah to which He subjects His slaves.

This misguidance is even worse in the cases of some worshippers, ascetics and *Sufis*, although it was not adopted *per se* by any distinctive group. It has not been adopted by any specific group, but this belief is held by many ignorant Muslims and misguided heretics.⁶¹⁸

These people forsake striving on the grounds of *qadar*, even before it happens. They also use *qadar* as an excuse for the things that they do which are contrary to the Shari'ah. They have taken this to such extremes that they do not differentiate between *kufr* (disbelief) and *eemaan* (belief) or between those who are guided and those who are misguided; they say this is because all of that is the creation of Allah, so they ask why they should differentiate between the two.

This deviant belief has misled many people and diverted them from the right path. It has upset the balance of justice and truth and wasted a huge amount of energy in the Muslim world, crippling it and, in some cases, turning it to the advantage of the enemies of Islam.

One of the effects of this belief has been the claim that Allah loves *kufr* (disbelief), *shirk* (polytheism), killing, *zinaa* (adultery and fornication), theft, disobedience to parents and other sins and crimes. This is because they claim that Allah is pleased with everything He has created or brought into existence.

Another effect of this deviant idea is that the people who believe in it give up doing good and righteous deeds that will lead them to Paradise and save them from Hell and they commit many of the major sins that doom a person to Hell. All of this is on the grounds that *qadar* is bound to be carried out and that everything that has been decreed for a person will come to him. As a result they ask why they should strive and make the effort to exhaust themselves.

These people have given up the idea of taking the means to reach an end, and they have forsaken prayer and fasting, along with *du'a'* and the idea of seeking the help of Allah and putting one's trust in Him. (They think) there is no point in doing any of that. Whatever Allah wills, will come to pass, so there is nothing to be gained by making *du'a'* or striving.

The ideas of these groups lead to disbelief in Allah and rejection of what is said in His Books and the Message brought by His Messengers. Ibn Tamiyah (may Allah have mercy on him) said, "If these people insist on this belief, then they are worse *kaafir* (disbelievers) than the Jews and the Christians, for the Jews and the Christians believe in commands and prohibitions, in the promise of Paradise and the threat of Hell, in reward and punishment, but they changed and distorted (the religion) and believed parts of it and rejected other parts."⁶¹⁹

Refutation of *Al-Qadariyah Al-Jabariyah*: Those who believe in predestination but say that man is compelled to do what he does and has no free will.

⁶¹⁸ Majmoo' Al-Fataawa Shaykh Al-Islam, 8/59, 256.

⁶¹⁹ Ibid., 8/262

Their error in using the word *jabr* (compulsion) to describe all actions of man:

They use a term that is not used in the Quran or the Sunnah, although we are obligated to use the words narrated in the texts (i.e. the Quran and Sunnah). Laalkaa'i narrated with his isnad reaching Baqiyah that Baqiyah said, "I asked Awzaa'i and Zubaydi about *jabr*. Zubaydi said, 'Allah is too great and mighty to compel or force anyone, but He decrees and creates His slave according to the *fitrah* that He likes.' Awzaa'i said, 'I do not know of any origin for the word *al-jabr* in the Quran or Sunnah, so I hesitate to use the word. But *al-qada'*, *al-qadar*, *al-khalq* (creation) and *al-jabl* (forming, fashioning)—these words are known in the Quran and are words the Messenger of Allah used.'"⁶²⁰

However, the word *ijbaar* can refer to forcing. Applying this expression (*ijbaar* and *jabr*: compulsion) to Allah (may He be glorified and exalted) is an obvious mistake. "For Allah is far above forcing anyone. The one who forces others is the one who is not able to make others want to choose something because they themselves like it and want to do it. But Allah is able to make others do that, for He is the one who makes a person want and like to do something. Therefore, how can you say that He forces and compels him as one created being forces another?"⁶²¹

Using the word *jabr* (forcing, compelling) in the sense that Allah has made people want to do what He wills and has made them choose to do that, without being forced, is correct. One of the *salaf* (pious predecessors) said concerning the meaning of *Al-Jabbaar* (The Compeller, one of the names of Allah), He is the One Who makes people do what He wants.⁶²²

Because the word *jabr* is vague and may mean either of these meanings, the *salaf* prohibited using it in either a negative or an affirmative sense.

Shaykh Al-Islam mentioned, quoting from Abu Bakr Al-Khallal in his book *As-Sunnah*, that Al-Mardhawi said to Imam Ahmad, "O Abu 'Abdullah! A man is saying that Allah compels (*ajbara*) His slaves." He replied, "We do not say this," and he denounced it. He said, "Allah sends astray whomever He wills and guides whomever He wills."

Denying that man has the freedom to choose what he does is a sign of irrational thinking:

Those who claim that a person does not have the will to do as he chooses do not think properly. They are misguided, and they lead others astray.

Indeed, we distinguish between the involuntary actions of a person's body and the actions which he chooses to do. A person has no control over the actions of the heart and lungs, the flow of blood through the veins, and the thousands of

⁶²⁰ Sharh I'tiqaad Usool Ahl As-Sunnah, p. 700; Majmoo' Al-Fataawa Shaykh Al-Islam, 8/105.

⁶²¹ Majmoo' Al-Fataawa Shaykh Al-Islam, 8/463.

⁶²² Ibid., 8/464.

complex actions which take place within our bodies without knowledge; these are involuntary actions in which a person's will plays no role.

But when a person eats, drinks, rides (on an animal or in a vehicle), buys and sells things, sits down, stands up, marries, divorces and so on, he does those things by choice, by his own will and strength. The Quran constantly attributes deeds to the people who do them, as when Allah (may He be glorified and exalted) says:

"And there came a man running from the farthest part of town..." (Quran 36: 20). "...So Moosa [Moses] struck him with his fist and killed him..." (Quran 28: 103). We can quote many more texts here which attribute actions to the people who do them.

The claim that Allah loves and is pleased with everything that He has decreed and created:

This is a false claim, for Allah willed that *kufr* (disbelief), *shirk* (polytheism) and other sins, such as *zinaa* (adultery and fornication), theft, disobedience to parents, false testimonies and consuming people's wealth unlawfully, should exist, but He hates them and forbids His slaves from doing these things.

The claim that belief in *qadar* implies that one need not take action or seek the means to reach an end:

These groups err in their claims that when a person believes in predestination (*qadar*) he does not need to strive. They did not recognize the reality of *qadar*, for Allah decree ends and means; He did not decree results without causes. Whoever claims that Allah decreed the ends and results without the means and causes is fabricating a serious lie about Allah.

When Allah decrees that so-and-so should be given provision, He also creates the means by which he will earn that provision. Some claim that there is no need to strive because whatever provision has been decreed will come, whether one strives or not. However, whoever says this does not understand the decrees of Allah concerning His slaves.

If Allah decrees that so-and-so will be blessed with a child, then He decrees that he will marry and have intimate relations with his wife. This is because the means (and causes) are part of what is decreed.

He may decree that so-and-so will become sick, and then he will seek treatment and be cured. Therefore Allah decrees the sickness and decrees the means by which the sickness will be taken away and the person will be healed.

There are many texts which indicate the matters which we have discussed and explained here. The texts of the Quran and Sunnah are full of commands to pursue the prescribed means in different areas of life. There are commands to strive and work hard in pursuit of provisions, to make preparations for fighting against the enemy, and to make provision for journeys:

"Then when the Salaah [Jumu'ah Prayer] has ended, you may disperse through the land and seek the bounty of Allah [by working]" (Quran 62: 10). "And make ready against them all

you can of power, including steeds of war [tanks, planes, arms], to threaten the enemy of Allah and your enemy..." (Quran 8: 60).

And He commanded travelers setting out for Hajj to take provisions with them:

"...And take a provision [with you] for the journey, but the best provision is at-taqwa [piety, righteousness]..." (Quran 2: 197). "And your Lord said, 'Invoke Me [i.e. believe in My Oneness and ask Me for anything], I will respond to your [invocation]'" (Quran 40: 60).

And Allah commanded us to pursue the prescribed means that lead to earning His pleasure in Paradise, such as prayer, fasting, zakah (obligatory alms) and hajj (pilgrimage).

The life of the Prophet (peace be upon him) and his Companions, and the lives of all the Prophets and those who follow their path, demonstrate that they pursued the means and that they worked hard and strove to the utmost.

Implementing the means is part of the *qadar* of Allah. It does not contradict *qadar* at all. What Allah meant by *qadar* (predestination) is that the prior decree of Allah does not cancel out the need to strive, and it does not imply that we should depend only on Allah's decree. On the contrary, it should motivate us to strive hard and make the effort to attain whatever will be of benefit in this world and in the Hereafter.

But we must note that even if a person pursues the means, it is not permissible for him to rely on them alone and put his trust in them. He must put his trust in the One who created them and initiated them.

Wise men know that they cannot do anything they want independently. Often they may have all the means at their disposal but something comes between them and the thing they want and desire.

"...until when the earth is clad in its adornments and is beautified and its people think that they have all the powers of disposal over it, our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!..." (Quran 10: 24).

Laalkaa'i said that a man asked his slave woman to bring him some water. She brought it in a glass vessel, poured some water for him, and put it in his hand. He raised it to his mouth and said, "Some people claim that I cannot drink this. She is free if I do not drink it," referring to the slave woman who had poured the water for him. The slave woman struck the glass with the side of his shirt and the glass fell and broke, spilling the water.⁶²³

Thus, the slave woman proved to this poor man that he was not able to do all that he wanted, unless Allah decreed it. She taught him a lesson, thus freeing herself from the bonds of slavery. How many rich men, strong men and leaders have thought that they had control over their worldly affairs? However, they found themselves rendered incapable, unable to do anything and prevented from doing

⁶²³ Sharh Usool Ahl As-Sunnah, 727.

what they wanted by a powerful enemy, a debilitating sickness, the betrayal of a friend or the greed of a loved one. *“And a barrier will be set between them and that which they desire...”* (Quran 34: 54).

Using *qadar* (predestination) as an excuse:

Such people use *qadar* as an excuse for not striving. We see that when one of them is called to pray, fast and read Quran, he says, “If Allah wanted me to do that I would do it.” They also use *qadar* to justify the things that they do to other people, such as their wrongdoings and corruption and things which result from that. Concerning the evil actions and wrongs that they do, they say, “This is the will of Allah; we have no choice in the matter.” That leads to their letting falsehood become widespread in the Muslim world.

If *qadar* were really a valid excuse, then everyone would kill, spread corruption, take people’s wealth and oppress others, and if anyone were to question them about their deeds, they could use *qadar* as an excuse. But all wise people know that this excuse is unacceptable, otherwise all of the life would be corrupted.

Many of those who use *qadar* as an excuse for their evil actions, immorality and misguided ways become angry when wrong is done to them. They will not accept from others who wrong them the same excuse of *qadar* that they use to justify their own evil actions.

Our scholars understood from our Lord and our Prophet (peace be upon him) that we must believe in *qadar* but it is not permissible for us to use *qadar* as an excuse for not striving or to use it as an excuse for going against the Shari’ah. *Qadar* should be used to explain calamities, not to justify our faults.

Shaykh Al-Islam (may Allah have mercy on him) said, “With regard to the decree of Allah, there are two situations a person may be in: before it happens and after it happens. Before it happens he must seek the help of Allah, put his trust in Him and call upon Him. If the decree of Allah befalls him without him being the cause of it, he must be pleased with it or (at least) bear it with patience. If a blessing comes to him by his own action, he should praise Allah for it. However, if he sins, he should seek Allah’s forgiveness for that.

“Therefore, with regard to the command of Allah, there are two situations a person may be in: before he does it, when he has the resolve to obey the command and seek Allah’s help to do it. [The second is] after the deed, when he seeks forgiveness for his shortcomings and thanks Allah for blessing him with something good. Allah (may He be glorified and exalted) says: *‘So be patient [O Muhammad]. Verily, the promise of Allah is true. And ask forgiveness for your sins...’* (Quran 40: 55).

“Allah commanded the Prophet (peace be upon him) to bear the decreed calamities with patience and to seek forgiveness for any sins: *‘...but if you persevere patiently and become al-muttaqoon [the pious], verily, that will be a determining factor in all affairs’* (Quran 3: 186). “And Prophet Yoosuf (peace be upon him) said:

'...Verily, he who fears Allah (by obeying Him) and is patient, surely, Allah does not allow the reward of the muhsinoon [doers of good] to go to waste' (Quran 12: 90).

"The Prophet (peace be upon him) said: 'Strive to do that which will benefit you, seek the help of Allah and do not feel helpless. If something befalls you, do not say "If only I had done such-and-such, I would have gotten such-and-such..." Instead, say *"Qaddar Allah wa maa shaa'a fa'al* (Allah decreed, and whatever He willed happened)," for the words 'if only' open the way for the *Shaytaan* (Satan).'"⁶²⁴

Is it obligatory to accept and be content with what is decreed?

"People must accept what Allah decrees of calamities which are not the result of sins, such as when they are tested with poverty, sickness, or humiliation and mistreatment at the hands of others. Bearing calamities with patience is obligatory (*waajib*) and being content with them is prescribed, but is it *waajib* or *mustahabb* (good and preferred)? Of the two views of the companions of Imam Ahmad and others, the more correct view is that it is *mustahabb*, not *waajib*."⁶²⁵

The claim that obliging people to do something other than what they have done is obliging them to do something that is beyond their capabilities:

Those who follow this school of thought claim that the people who commit sins are not able to do anything other than what they did. They also claim that obliging them to do something other than what they did is obliging them to do something that is beyond their capabilities. Islam negates this idea, as Allah (may He be glorified and exalted) says: "*Allah does not burden a person beyond his capacity...*" (Quran 2: 286). "...*Allah does not burden any person with more than what He has given him...*" (Quran 65: 7).

They use the *aayaat* (verses) such as the following as an excuse: "[Hell will be displayed to] those whose eyes had been under a covering from My Reminder [this Quran] and who could not bear to hear [it]" (Quran 18:101). "*And We have put a barrier before them and a barrier behind them, and We have covered them up, so that they cannot see*" (Quran 36: 9).

They said that these *aayaat* clearly state that they are not able to do (good). Thus they use some parts of the Quran to refute others and claim that parts of it contradict others. But the Quran is above anything like this.

The response to the confusion they cause is: "The ability that is denied in the *aayaat* which they use as evidence is not the kind of ability which is a precondition for heeding commands and prohibitions.

"The ability which is described as being absent in these *aayaat* which they quote to justify themselves is not because doing (good) deeds is impossible or because they are incapable of performing them. It is because they themselves neglect them and

⁶²⁴The hadith is narrated by Muslim in his *Saheeb* (4/2052, hadith no. 2664) from Abu Hurayrah. *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/76.

⁶²⁵*Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/190.

occupy themselves with things that contradict these good deeds. For example, for the *kaafir* (disbeliever), Allah obliged him to believe at the time when he is a *kaafir* because he is not incapable of believing and it is not impossible for him. He is like one who is not able to seek knowledge because he is preoccupied with earning a living.”⁶²⁶

Ability is one of the preconditions of obligation, as mentioned in the *aayaat*, such as: “...And Hajj [pilgrimage to Makkah] to the House [Ka’bah] is a duty that mankind owes to Allah, for those who can afford the expenses [for one’s conveyance, provision and residence]” (Quran 3: 97). “And he who does not find [the money for freeing a slave] must fast two successive months before they both touch each other. And he who is unable to do so should feed sixty masaa’een [poor]” (Quran 58: 4).

Muslim scholars agreed that if a person is incapable of doing some obligatory actions, he is not required to do it, as he is not required to do that of which he is incapable. If a person’s foot is cut off he does not have to wash it, and whoever cannot do *ghusl* (take a bath) to cleanse himself of *janaabah* (major ritual impurity) or stand or bow in prayer is not obliged to do these, as he is not required to do that of which he is incapable. Thus it is clear that the lack of ability mentioned in the *aayaat* which this group use as evidence is not connected to all commands, prohibitions and obligations, by the consensus of the Muslims. The ability which is a condition of the command and prohibitions in the *aayaat* that we have quoted is the one which Allah did not oblige anyone to do without having that ability.

The view which implies that all creatures are equal:

This view leads its followers to regard as equal those who are good and those who are immoral, the righteous and the criminals, the people of Paradise and the people of Hell. But the All-Knowing, All-Aware Allah has differentiated between them:

“Shall We treat those who believe [in the Oneness of Allah—Islamic Monotheism] and do righteous good deeds as *mufsidoon* [those who associate partners in worship with Allah and commit crimes] on earth? Or shall We treat the *muttaqeen* [the pious] as the *fujjaar* [criminals, disbelievers, the wicked]?” (Quran 38: 28). “Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death?...” (Quran 45: 21).

The View of *Ahl As-Sunnah wal-Jamaa’ah* Concerning Predestination (*Qadar*)

Shaykh Al-Islam Ibn Taymiyah (many Allah have mercy on him and reward him greatly) said: “The viewpoint of *Ahl As-Sunnah wal Jamaa’ah*⁶²⁷ on this issue is that which was followed by the *Sahaabah* (Companions), the *Mubaajiroon* (Emigrants to Madeenah) and *Ansaar* (Helpers, Muslim residents of Madeenah), and those who followed them in truth. This view is that Allah is the Creator and Sovereign of all

⁶²⁶Ibid., 8/291.

⁶²⁷*Ahl As-Sunnah wal Jamaa’ah*: the people and group adhering strictly to the Quran and Sunnah.

things, which includes all independent entities and their attributes, such as people's deeds and other things.

"Whatever He wills happens and whatever He does not will does not happen. Nothing can happen except by His will and decree. Nothing is beyond His ability if He wills it; rather, He is the One Who is able to do all things, and He is able to do anything He wills."

"So *Ahl As-Sunnah wal Jama'ah* believe that He (Allah) created all things, that He is able to do all things, that His will encompasses all that exists. Moreover, they (believe) that He knew, decided and wrote all things (that will happen) before they came into being."⁶²⁸

"The *salaf* (pious predecessors) and *aaimmah* (the leading scholars) of this ummah agreed that people are commanded to do that which Allah has commanded them and are forbidden to do that which Allah has forbidden them. They agreed on their belief in His promise and His warning, which are spoken of in the Quran and Sunnah.

"They agreed that there is no justification for anyone with regard to neglecting any obligatory duty or committing any forbidden act; but Allah has the most conclusive proof and argument against His slaves."⁶²⁹

"Among the things that are agreed upon by the *salaf* and *aaimmah* of this ummah is their belief in divine will and predestination (*al-qadaa'* wal-qadar) and that Allah is the Creator of all things. What He wills happens and what He does not will does not happen. Allah sends astray whomever He wills and He guides whomever He wills. They also believe that people have their own will and freedom to choose, so they do by their own will and power that which enables them to do a particular act, but they point out that people do not will anything except that which Allah wills."⁶³⁰

At-Tahaawi (may Allah have mercy on him) said concerning *qadar*: "He (Allah) created the universe in accordance with His knowledge, and He set out His decrees concerning them and determined their life-spans. Nothing was unknown to Him before He created them. He knew what they would do before he created them, and He commanded them to obey Him and forbade them from disobeying Him.

"Everything happens according to His decree and will, and His will is irresistible. His slaves have no will except within the will of Allah, for whatever Allah wills happens, and whatever He does not will does not happen.

"We believe in *Al-Lauh Al-Mahfooz* (The Preserved Tablet) and in the Pen, and in everything in it (The Preserved Tablet) that has been decreed. Even if all of creation were to come together to stop from happening something that Allah has

⁶²⁸ *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/449.

⁶²⁹ *Ibid.*, 8/452.

⁶³⁰ *Ibid.*, 8/459.

decreed will happen, they will never be able to do that. And if they were all to come together to make happen something that Allah has decreed will not happen, they will never be able to do that. The Pen has dried concerning what is to happen until the Day of Resurrection. Whatever misses a person could not have befallen him, and whatever befalls him could not have missed him.

“Each person must realise that Allah already knows everything that will happen to His creatures. He has decreed that and His will is inevitable and irresistible. None can stop it, overturn it, remove it or change it. None can add to it or take away from His creation in His heavens and His earth. This is one of the bonds of faith and one of the principles of knowledge and the acknowledgement of the *Tawheed* (Oneness) and *Ruboobiyyah* (Lordship) of Allah, as He, the All-High, says in His Book:

‘...He (Allah) has created everything and has measured exactly according to precise measures’ (Quran 25: 2). ‘...And the Command of Allah is a decree determined’ (Quran 33: 38).

“So woe to those who oppose Allah by debating His decree and who examine the matter with a foolish heart, seeking with their delusions to examine the deep mysteries of the Unseen and thereby becoming lying and sinful people (26: 222).”⁶³¹

REASONS WHY PEOPLE GO ASTRAY WITH REGARD TO QADAR (PREDESTINATION)

The *Qadariyah An-Nafaat*, who denied predestination (*qadar*), and the *Qadariyah Al-Mujbirah*, who believed that man is compelled to do what he does (*al-jabr*), went astray on this issue. Each group saw only a part of the true picture and was blind to the other parts.

The *Qadariyah Al-Mujbirah*, who believe in *al-jabr*, believed that Allah is the Creator of all things and claimed that He loves and accepts everything He creates and brings into existence.

Ahl As-Sunnah wal-Jamaa’ah see the whole picture of reality. Consequently, they believe in the truth that each of these two groups believe, and they reject the falsehood which each followed. They say, “Although Allah wills that disobedience and sin should exist by His decree, He does not love them, accept them or command His creation to do them; rather, He hates them and forbids them.”

This is the view of all the *salaf* (pious predecessors), who said, “Whatever Allah wills happens, and whatever He does not will does not happen.” Hence, the *fugahaa’* (Islamic jurists) agreed that if a person who swears an oath and says, “By Allah, I shall definitely do such-and-such, *in sha’ Allah* (if Allah wills),” he does not break his oath if he does not do it, even if it is something *waajib* (obligatory) or *mustahabb* (preferred/recommended). But if he says, “If Allah likes me to do this,” he will have broken his oath if it was something *waajib* or *mustahabb*.

⁶³¹ *Al-Aqeedah At-Tahaawiyah*, 31.

Those scholars of *Ahl As-Sunnah* who examined this issue said that there are two types of Allah's will stated in the Book of Allah: His *Qadari* Will, i.e. His decrees concerning His creation, and His *Shar'ee* Will, i.e. the laws that He wants His slaves to follow. His *Shar'ee* Will encompasses all that He loves and is pleased with; His *Qadari* or *Kowni* (Universal) Will encompasses all that exists.

His *Shar'ee* Will is referred to in *aayaat* such as the following: "...*Allah intends for you ease, and He does not want to make things difficult for you...*" (*Quran 2: 185*). "...*Allah does not want to place you in difficulty, but He wants to purify you and to complete His favour to you that you may be thankful*" (*Quran 5: 6*). "...*Allah wishes only to remove ar-rijs [evil deeds and sins] from you and to purify you with a thorough purification*" (*Quran 33: 33*).

This kind of will (*Shar'ee*) does not come to pass unless it is joined by the second type of will. This type of will (*Shar'ee*) clearly indicates that Allah does not love sin, disobedience, misguidance and *kufr* (disbelief); He does not enjoin them and He does not accept them, even though He wills that they should exist. Allah loves and accepts things that have to do with His religious, *Shar'ee* will; He rewards those who do them and grants them admittance to Paradise. He helps them in this world and in the hereafter, granting victory to His pious close friends and righteous slaves.⁶³²

This will encompasses all kinds of acts of obedience, whether or not they happen.⁶³³

Allah's Universal or *Qadari* Will is the will that encompasses all that exists, concerning which it is said: whatever Allah wills happens, and whatever He does not will, does not happen. This is the will referred to in *aayaat* (verses) such as the following: "*And whomever Allah wills to guide, He opens his breast to Islam; and whomever He wills to send astray, he makes his breast closed and constricted...*" (*Quran 6: 125*). "*My advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray...*" (*Quran 11: 34*). "*It was better for you to say, when you entered your garden, 'That which Allah wills [will come to pass]! There is no power but with Allah!'...*" (*Quran 18: 39*).

This will is all encompassing and nothing that exists operates outside of it. Everything that happens in the universe happens by this will of Allah.

This will encompasses all that happens, both obedience and disobedience, but it does not include that which does not happen.⁶³⁴

In relation to both kinds of will, created beings fall into four categories:

- 1) Those to which both kinds of will apply; i.e. when doing righteous deeds. For Allah wills them by His *Shar'ee* Will, enjoining, loving and accepting them, and He wills them by His Universal *Qadari* Will, otherwise they (the righteous deeds) would not happen.

⁶³² *Sharh At-Tahaawiyah*, p. 116; *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/188, hadith no. 58.

⁶³³ *Majmoo' Al-Fataawa Shaykh Al-Islam*, 8/198.

⁶³⁴ *Ibid.*

- 2) Those to which only His *Shar'ee* Will apply, i.e. upon which the righteous deeds that Allah laid down are enjoined, but the *kuffaar* (disbelievers) and immoral people disobey Him. All of this is His *Shar'ee* Will, which He loves and accepts, whether it happens or not.
- 3) Those to which only His *Qadari* (Universal) Will apply, i.e. matters which Allah decrees and wills (to happen) but has not commanded us to do, such as permissible matters and also sins. [With regard to sins,] He does not enjoin them, and He does not accept or like them. He does not enjoin evil or accept *kufr* (disbelief) for His slaves. Were it not for His will, decree and creation of them, they would not have existed, as what Allah wills happens and what He does not will does not happen.
- 4) Those for which neither type of will apply, i.e. the permissible matters and sins that do not happen and do not exist.⁶³⁵

The blessed ones among the slaves of Allah are those for whom what Allah decrees by His Universal *Qadari* Will is the same as His *Shar'ee* Will.

The doomed ones are those for whom what He wills by His Universal *Qadari* Will is not what He wills by His *Shar'ee* Will. *Ahl As-Sunnah wal-Jama'aah* are those who understand the religion of Allah properly and do not use parts of the Quran as evidence against other parts. They know that the rulings of Allah concerning His creation happen according to both types of will. Whoever looks at people's deeds through both lenses (i.e. acknowledges both types of will) has full sight, and whoever looks at the *Shar'ee* Will without the *Qadari* Will, or vice versa, is one-eyed, as it were, like the Quraysh when they said:

“...If Allah had willed, we would not have taken partners [in worship] with Him, nor would our fathers, and we would not have forbidden anything [against His Will]...” (Quran 6: 148).

Allah, the Exalted, replied: *“...Likewise, those before them also denied [they argued falsely with Allah’s Messengers], till they tasted Our wrath. Say, ‘Have you any knowledge [proof] that you can produce before Us? Verily, you follow nothing but conjecture, and you do nothing but lie’”* (Quran 6: 148).

THE BENEFITS OF BELIEVING IN *QADAR* (PREDESTINATION)

We have explained above that the belief in *qadar* (predestination) brought by Islam is free from the weakness, laziness and apathy that affected a large part of the Muslim ummah down through the ages in the name of belief in *qadar*. The cause of that has been the deviation of Muslims from a proper understanding of the concept of *qadar*. Whoever ponders on the belief in *qadar* as brought by Islam will find that it has many great benefits which led and still lead to the reform of the individual and of the ummah.

⁶³⁵Ibid., 8/189.

Belief in *Qadar* (Predestination) Is a Means of Ridding Oneself of *Shirk*

Perfect *Tawheed* (belief in the Oneness of the only God (Allah)) is not attained accept by those who affirm that Allah Alone is the Creator of everything in the universe, and that His will prevails over His creation: what He wills happens and what He does not will does not happen. All of those who do not believe in *qadar* do not truly believe that their Lord is the One and only God (*Tawheed*) and do not really know Him. Belief in *qadar* is what marks the difference between *Tawheed* and *shirk*. The one who believes in *qadar* affirms that this universe and everything in it was created by One God; not believing in this implies that there are other gods and lords besides Allah.

Adhering to the True Path During Both Times of Ease and Times of Difficulty

Because of their shortcomings and weaknesses, people cannot always adhere to the Straight Path. Allah (may He be glorified and exalted) says:

“Verily, man was created very impatient: irritable when evil touches him and niggardly when good touches him; Except those who are devoted to Salaah [prayers]” (Quran 70: 19:22).

Belief in *qadar* makes a person persist in his adherence to the Straight Path. He is not reckless at times of ease and does not fall into despair when calamity strikes; he knows that everything good that happens to him comes from Allah, and not because of his intelligence or wise planning:

“And whatever blessings and good things you have, it is from Allah...” (Quran 16: 53).

And when trials and tribulations befall a person, he knows that this is happening by the decree of Allah, as a test from Him. Consequently, he does not panic or despair, rather he seeks the reward of Allah and bears the difficulties with patience. This faith brings contentment and tranquility to the heart of the believer.

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees [Al-Lauh Al-Mahfooz] before We bring it into existence. Verily, that is easy for Allah. In order that you may not grieve over the things that escaped you and not rejoice over that which has been given to you...” (Quran 57: 22-23).

And Allah praised His slaves:

“Who, when afflicted with calamity, say, ‘Truly, to Allah we belong, and truly, to Him we shall return.’ They are those on whom are the salawaat [i.e. who are blessed and will be forgiven] from their Lord, and [they are those who] receive His Mercy. And it is they who are guided” (Quran 2: 156-157).

The One Who Believes in *Qadar* is Always Careful

Those who believe in *qadar* are always careful, for: “...None feels secure from the Plan of Allah except the people who are losers” (Quran 7: 99).

People’s hearts are unstable and are always changing. This is because their hearts are between the two of the fingers of Ar-Rahmaan (Allah, the All-Merciful), Who

changes them as He wills, and many trials are sent against people's hearts. The believer is always careful lest something comes to him which will lead him astray, just as he always fears that his final actions in life may be bad. This does not make him lazy and apathetic; rather, it motivates him to strive persistently to follow the Straight Path, to do many righteous deeds, and to avoid sins and punishable deeds.

The believers heart is always attached to his Creator, calling upon Him, having hope in Him, seeking His help, and asking Him to make his heart adhere firmly to the Straight Path and to be rightly guided.

Facing Difficulties and Dangers with a Strong Heart

When a person believes that everything that happens is decreed and that provision and life-spans are in the hand of Allah, he can confront difficulties and ordeals with a strong heart and with his head held high. This belief was one of the greatest motives which spurred the *mujahideen* (warriors in the way of Allah) to acts of courage on the battlefield without feeling scared. They would seek death wherever they could find it, throwing themselves into dangerous situations where they thought they would be killed. Later on, if one of them was dying on his own bed (of natural causes at his appointed time), he would weep for not having fallen in battle as a *shahid* (martyr), even though he had earlier exposed himself to dangers.

This belief is, for the righteous, one of the greatest sources of strength in confronting evil doers and tyrants. For the sake of Allah, they do not fear the blame any man may make, because they know that the matter is in the hands of Allah, and whatever He decreed for them will come to them.

They were not afraid to speak the word of truth lest their provision be cut off, for provision is in the hand of Allah. Whatever provision Allah has decreed for any of His slaves cannot be withheld from him, and whatever Allah withholds from any of His slaves, none can cause it to reach him.

CHAPTER TWELVE

PARADISE AND HELL

“Paradise and Hell” is a central issue of any religion. Paradise is the ultimate goal of every believing soul, while the chief purpose of all the struggles of this life is to save oneself from the torments of Hell.

AN-NAAR (HELL)

DEFINITION AND EXPLANATION

Hell is the abode which Allah, the Exalted, has prepared for those who do not believe in Him, those who rebel against His laws and disbelieve in His Messengers. It is the punishment for His enemies, the prison for evildoers.

It is the ultimate humiliation and loss; there is nothing worse than it:

“Our Lord! Verily, whom You admit to the Fire, indeed You have disgraced, and never will the zaalimoon [polytheists and wrongdoers] find any helpers” (Quran 3: 192).

“Do they not know that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein? That is the extreme disgrace” (Quran 9: 36).

How could Hell be other than what we have described when it is full of utterly indescribable torment, pain and grief? It is eternal and its inhabitants will remain there forever. Allah, the Exalted, has condemned them and their place in the Fire:

“Evil indeed it [Hell] is as an abode and as a place to dwell” (Quran 25: 66).

This is so! But for the taaghoon [transgressors, criminals...], there will be an evil final return: The Fire [Hell], where they will burn. What [indeed] an evil place to rest!” (Quran 38: 55-56).

PARADISE AND HELL HAVE ALREADY BEEN CREATED

At-Tahaawi said, in his book on *Al-Aqeedah As-Salafiyah* (correct belief in accordance with that of the early generations of Islam: the pious predecessors) and known as “*Al-Aqeedah At-Tahaawiyah*”, “Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah, the Exalted, created Paradise and Hell before the rest of creation, and He created inhabitants for each of them. Whoever He wishes will enter Paradise by His grace and Mercy, and whoever He wishes will enter Hell as a result of His justice. Every person will behave according to that for which he is created, and his destiny will be that for which he is created; good deeds and evil deeds are foreordained for all men.”

Muhammad ibn Muhammad ibn Abu Al-Izz Al-Hanafi remarked, in his commentary on this text: “With regard to his saying that Paradise and Hell have already been created, *Ahl As-Sunnah* agree that Paradise and Hell have been created and are in existence at the present moment.”

Al-Hanafi then quoted from the Quran and Sunnah in support of the view that Paradise and Hell have already been created. For example, about the garden of Paradise we read:

“...[It is] prepared for al-muttaqoon [the pious]” (Quran 3: 133).

“...[It is] prepared for those who believe in Allah and His Messengers...” (Quran 57: 21)

And about Hell we read: “And fear the Fire, which is prepared for the disbelievers” (Quran 3: 131). “Truly Hell is a place of ambush, a dwelling place for the taaghoon [those who transgress the boundary of Islam set by Allah]” (Quran 78: 21-22).

The Prophet (peace be upon him) saw *Sidrat Al-Muntaha* (a tree in heaven) and the Paradise of Abode, which is near it. This is mentioned by Al-Bukhari and Muslim in the hadith of Anas (may Allah be pleased with him). At the end of this narrative of *Al-Isra'* (The Prophets Night Journey), the Prophet (peace be upon him) said, “Next Jibreel brought me to *Sidrat Al-Muntaha*, which was veiled in indescribable colours. Then I entered Paradise, whose lights were of pearls and whose soil was musk.”

Muslim reported from ‘As’isha (may Allah be pleased with her) that there was a solar eclipse during the time of the Messenger of Allah (peace be upon him). She said that after the eclipse prayer the Messenger of Allah (peace be upon him) said, “While I was standing here, I saw everything that you have been promised. I even saw myself picking some of the fruits of Paradise. [That was] when you saw me stepping forward. And I saw Hellfire, parts of it were consuming other parts. [That was] when you saw me stepping backward.”

Muslim reported from Anas that the Prophet (peace be upon him) said, “By the One in Whose hand is my soul, if you had seen what I saw, you would laugh little and cry much.” They said, “What did you see, O Messenger of Allah?” He said, “I saw Paradise and Hell.”

According to *Al-Muwatta* (of Imam Maalik) and *As-Sunnan* (of Abu Dawood), Ka'b ibn Maalik (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “Verily, the soul of the believer is a bird hanging on the trees of Paradise, until Allah returns it to its body on the Day of Resurrection.”⁶³⁶ This hadith clearly states that these souls will enter Paradise before the Day of Resurrection.

Al-Bukhari devoted a chapter of his *Saheeh* under: “The reports of the description of Paradise and the fact that it has already been created”⁶³⁷ in which he has quoted many hadiths which prove that Paradise has already been created. Among them are the hadiths which state that when the deceased is placed in the grave, Allah shows him his position in Paradise or Hell, whatever the case may be; that the Prophet (peace be upon him) saw Paradise and Hell; that the Prophet (peace be upon him) saw the place of ‘Umar ibn Al-Khattaab (may Allah be pleased with

⁶³⁶The commentator on *At-Tabaawiyah* said that it is *saheeh*.

⁶³⁷*Kitaab Bada' Al-Khalq* (The Book of the Beginning of Creation), *Fath Al-Baari*, 6/317.

him) in Paradise, and so on. Ibn Hajar was correct when he said that even clearer than the report mentioned by Al-Bukhari is the hadith narrated by Ahmad and Abu Dawood with a strong *isnaad* from Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said, “When Allah created Paradise, He told Jibreel ‘Go and look at it.’”⁶³⁸

THE KEEPERS OF HELL

Standing over Hell are mighty and stern angels who never disobey Allah, the Exalted, Who created them. They do whatever He commands them, as Allah says: “*O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the commands they receive from Allah but do [precisely what] He commanded*” (*Quran 66: 6*).

Their number is nineteen, as Allah (may He be glorified and exalted) says: “*Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure and naught does it leave alone! Darkening and changing the colour of man! Over it are nineteen [angels as guardians and keepers of Hell]*” (*Quran 74: 26-30*).

This number was a captivating trial for the *kuffaar* (disbelievers) who thought that they could easily overcome such a small number, but they did not realise that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allah, the Exalted, said: “*And We have set none but angels as guardians of the Fire, and We have fixed their number [19] only as a trial for disbelievers...*” (*Quran 74: 31*).

Ibn Rajab said, “What is known and well-established among the earlier and later generations (*as-salaf wal-khalaf*) is that the trial came about when the number of angels was mentioned and the *kuffaar* thought it was possible to kill them.”⁶³⁹

These angels are the ones whom Allah, the Exalted, called the guards of hell: “*And those in the Fire say to the guards [angels] of Hell, ‘Call upon your Lord to lighten for us the torment for a day!’*” (*Quran 40: 49*).

DESCRIPTION OF HELL

The Location of Hell

The scholars differ as to where Hell is located at present. Some say that it is in the lower earth, others say that it is in the heavens, and yet others refrain from discussing the matter at all. The last group is correct, because there are no sound and clear reports which define the location of Hell.⁶⁴⁰

Sheikh Shah Waliullah Ad-Dahlawi says in his *Aqeedah*, “There is no clear text which states their location (i.e. of Paradise and Hell). They are wherever Allah, the Exalted, wishes them to be, and we cannot comprehend all the worlds created by

⁶³⁸ *Fath Al-Baari*, 6/320.

⁶³⁹ *At-Takhweef min An-Naar*, . 174.

⁶⁴⁰ Siddeeq Hasan Khan, *Yaqazat 'Uli Al-I'tebar*, p. 47.

Allah.”⁶⁴¹ Siddeeq Hasan Khan, while commentating on these words of Ad-Dahlawi, said, “I say that this is the best and most cautious of opinions, *insha Allah*.”⁶⁴²

The Vast Extent of Hell

Hell will accommodate the huge number of *kuffaar* and evildoers who have existed throughout history, in spite of their huge number, and there will still be room for more, as Allah (may He be glorified and exalted) says: “*On the Day when We will say to Hell, ‘Are you filled?’ It will say, ‘Are there any more [to come]?’*” (Quran 50: 30).

Anas (may Allah be pleased with him) reported that the Prophet (peace be upon him) said, “People will continue to be thrown into Hell, and it will continue to say, ‘Are there any more?’ until the Lord of Glory places His foot in it. Its different parts will come closer to one another and it will say, ‘Enough, enough, by Your glory and honour!’” (Al-Bukhari and Muslim).⁶⁴³

Another indication of its vast depth is as Haakim reported from Abu Hurayrah and Tabaraani from Mu'aadh and Abu Umamah (may Allah be pleased with them) that the Prophet (peace be upon him) said, “If there was a huge stone as big as seven *khalfaat* (pregnant camels) and it was thrown from the edge of Hell, it would fly through it for seventy years and yet it will still not reach the bottom.”⁶⁴⁴

A great number of angels will bring Hell forth on the Day of Resurrection. The Messenger (peace be upon him) described how, concerning which Allah, the Exalted, said: “*And Hell will be brought near that Day...*” (Quran 89: 23).

The Prophet (peace be upon him) said, “Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels” (Muslim on the authority of ‘Abdullah ibn Mas’ood).⁶⁴⁵

We can only imagine the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah, the Exalted.

The Levels of Hell

There are variations in the degrees of heat in Hell and in the levels of punishment which Allah, the Exalted, has prepared for its inhabitants. There is not just one level, as Allah (may He be glorified and exalted) says: “*Verily, the hypocrites will be in the lowest depths [grade] of the Fire...*” (Quran 4: 145). It is said that both Paradise and Hell have different levels; the lower the level in Hell, the greater the intensity of the heat. The hypocrites will suffer the worst punishment, and so they will be in the lowest level of Hell. Allah, the Exalted, the All-Glorious, refers to levels of

⁶⁴¹Ibid., p. 47.

⁶⁴²Ibid.

⁶⁴³*Mishkaat Al-Masabeeh*, 3/109.

⁶⁴⁴*Saheeh Al-Jaami' As-Sagheer*, 5/58, hadith no. 5124. Its isnad is *sabieeb*.

⁶⁴⁵Muslim, *Kitaab Al-Jannah wa Sifat Na'eemah liha, Baab fi Shiddat Harr Janannam*, 4/2184, hadith no. 2842.

Paradise and Hell in the Quran: “*For all there will be degrees [or ranks] according to what they did...*” (*Quran 6: 132*).

It is reported from some of the *salaf* (pious predecessors) that the sinners among the monotheists who enter Hell would be in the first level, the Jews would be in the second level, the Christians in the third level, the Sabians in the fourth level, the Magicians (Zoroastrians) in the fifth level, the polytheist Arabs in the sixth level, and the hypocrites in the seventh level. Some books give names to the levels: the first is called *Jahannam*, the second *Laza*, the third *Al-Hutamah*, the fourth *As-Sa’er*, the fifth *Saqar*, the sixth *Al-Jaheem*, and the seventh *Al-Haariyah*.⁶⁴⁶

There is no proof for this division of the inhabitants of Hell or the names which have been attributed to the various levels. The truth is that all of these names: *Jahannam*, *Laza*, *Al-Hutamah*, etc., are alternative names by which Hell in its entirety is known, and they are not applied to one part or another of it.

The Gates of Hell

Allah, the Exalted, has told us that Hell has seven gates, as He said:

“And surely, Hell is the promised place for them all. It [Hell] has seven gates; for each of these gates a [special] class [of sinners] is assigned” (*Quran 15: 43-44*).

Ibn Katheer, commenting on this *aayah*, said, “This means that each gate has been allotted its share of the followers of *Iblees* who will enter it, and they will not be able to avoid it. May Allah protect us from it. Each will enter a gate according to his deeds and will be assigned a level of Hell according to his deeds.”

It is reported that ‘Ali ibn Abi Taalib (may Allah be pleased with him) said during a *khutbah* (sermon), “The gates of Hell are such-and-such.” Abu Haaroon said, “There are seven gates of Hell, one above the other. The first will be filled, then the second, then the third, until all of them are filled.”⁶⁴⁷

When the disbelievers will be brought to Hell, its gates will be opened and they will enter, to remain there forever:

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And it keepers will say, ‘Did the Messengers not come to you from yourselves, reciting to you the verses of your Lord and warning you of the Meeting of this Day of yours?’ They will say, ‘Yes,’ but the word of torment has been justified against the disbelievers!” (*Quran 39: 71*).

Next, they will be told: “...Enter you the gates of Hell, to abide therein. And [indeed] what an evil abode for the arrogant!” (*Quran 39: 72*). These gates will be shut upon the evildoers, and they will have no hope of ever escaping from them after that.

⁶⁴⁶The editor of this book believes that as there is no evidence to be found in the texts of the Quran and Sunnah regarding these matters; it is better not to engage in speculation.

⁶⁴⁷Tasfeer Ibn Katheer, 4/162.

“But those who reject Our Signs, they are the companions of the left hand. On them will be Fire vaulted over” (Quran 90: 20).

Ibn ‘Abbaas said, “‘Vaulted’ (literally: shut over them) means that the gates will be locked.” Mujaahid pointed out that the word used (*mu’sadah*) is the word used in the Qurayshi dialect that means “locked” or “shut”.⁶⁴⁸

The gates of Hell may be opened and closed before the Day of Judgment. The Prophet (peace be upon him) told us that the gates of Hell are locked during the month of Ramadaan. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said, “When Ramadaan comes, the gates of Paradise are opened, the gates of Hell are closed, and the *Shayateen* (Satan and his jinn deputies) and devils are tied up.”⁶⁴⁹

The Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell. Allah (may He be glorified and exalted) says: “*O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones*” (Quran 66: 6).

The people who will be fuel for the Fire means the disbelievers and polytheists. As for the type of stone that will fuel the Fire, Allah, the Exalted, knows best what it really is.

Another source of fuel for the Fire will be the gods which were worshipped instead of Allah, the Exalted. “*Certainly! You [disbelievers] and that which you are worshipping now besides Allah are [but] fuel for Hell! [Surely] you will enter it. Had these [idols, etc.] been aalibah [gods], they would not have entered there [Hell]; and all of them will abide therein*” (Quran 21: 98-99).

The Intensity of Its Heat and the Vastness of Its Smoke and Sparks

Allah (may He be glorified and exalted) says: “*And those on the left hand—who will be those on the left hand? In fierce hot wind and boiling water, and a shadow of black smoke; [that shadow being] neither cool nor [even] pleasant*” (Quran 56: 41-44).

Just as this *aayah* emphasizes the horrifying position of those on the left hand, who are the people of Hell, another *aayah* emphasizes the horror of Hell itself: “*But he whose balance [of good deeds] will be [found] light, he will have his home in a [bottomless] pit. And what will explain to you what this is? [It is] a Fire blazing fiercely!*” (Quran 101: 8-11).

The Quran tells us that the shade is the smoke of Hell which rises over the Fire: “*Depart you to a shadow [of smoke ascending] in three columns, [which yields] no shade of coolness and is of no use against the fierce blaze. Indeed! It [Hell] throws about sparks [huge] as forts. As if there were [a race of] yellow camels*” (Quran 77: 30-33).

⁶⁴⁸Tafseer Ibn Katheer, 7/298. Mujaahid’s comment has been paraphrased here.

⁶⁴⁹Ibn Rajab, At-Takhweef min An-Naar, p. 66.

The Fire consumes all. The Prophet (peace be upon him) told us: “Fire as we know it is one-seventieth part of the Fire of Hell.” Someone said, “O Messenger of Allah, it is enough as it is!” He (peace be upon him) said, “It (the Fire of hell) is as if sixty-nine equal portions were added to fire as we know it” (Al-Bukhari).⁶⁵⁰

This fire never dies down, no matter how much time passes: “*So taste you [the results of your evil actions]; no increase shall We give you, except in torment*” (*Quran 78: 30*). “*Whenever it abates, We shall increase for them the fierineness of the Fire*” (*Quran 17: 97*).

The Fire of Hell will be further refueled on the Day of Resurrection when it receives its inhabitants: “*And when Hellfire shall be kindled to a fierce blaze, and when Paradise shall be brought near*” (*Quran 81: 12-13*).

Hell Speaks and Sees

Whoever reads the descriptions of Hell in the Quran and the hadiths will discover that it is a creation that can see, speak and complain. The Quran tells us that Hell will be able to see its people from afar when they are coming towards it, and it will start to utter terrifying cries that will indicate how much anger and hatred it feels towards these evildoers: “*When it [Hell] sees them from a far place, they will hear it raging and roaring*” (*Quran 25: 12*).

Imam Ahmad and Tirmidhi reported from Abu Salih, who reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “On the Day of Resurrection, a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say, ‘I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allah, and those who made pictures.’” (Tirmidhi stated that this hadith was *sahih*).⁶⁵¹

Does Anybody See Hell in Reality Before the Day of Resurrection?

We know that our Prophet (peace be upon him) saw Hell, just as he saw Paradise, during his lifetime. Al-Bukhari reports from Asma’ that the Messenger (peace be upon him) said, “Paradise came so close to me that had I wanted, I could have taken some of its fruit. Hell was brought so close to me that I said, ‘O my Lord, even when I am still with them?’ I saw a woman being scratched by a cat. I asked, ‘Why is this?’ They told me, ‘She detained her (the cat) until she died of hunger; she did not feed her or let her loose so that she could eat of the vermin of the earth.’”⁶⁵²

After people die they are shown, in *Barzakh* (the period between death and Judgment), their position in Paradise (if they are believers) or Hell (if they are disbelievers).

⁶⁵⁰Al-Bukhari, *Kitaab Bada’ Al-Khalq, Baab Sifat An-Naar*, 6/230.

⁶⁵¹*At-Takhweef min An-Naar*, p. 179. See also *Jaami’ As-Usool*, 10/518; the editor said its *isnaad* is *hasan*. Tirmidhi said that this is a *ghareeb saheeh hasan* hadith.

⁶⁵²*Sahih Al-Jaami’*, 4/133, hadith no. 4247.

How Hell Affects This Earth and Its Inhabitants

Al-Bukhari reported that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “Hell complained to its Lord, saying ‘O my Lord, some parts of me have consumed others.’ He thus allowed it to exhale twice, once in winter and once in the summer. That is why you find extreme heat in the summer and extreme cold in the winter.”

Al-Bukhari also narrated from Abu Sa’eed (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Delay your prayers until it cools down, for the intensity of heat is from the exhaled air of Hell.”⁶⁵³

HELL IS ETERNAL AND WILL NEVER CEASE

Hell is eternal and will never cease to come to an end, as At-Tahaawi said in his *Aqeedah*, “Paradise and Hell are two created entities. They will never cease to exist or come to an end.”⁶⁵⁴

In his book *Maraatib Al-Ijmaa'*, Ibn Hazm said, “Hell is real. It is the abode of punishment that does not pass away. Its inhabitants will remain in it and never die.”⁶⁵⁵

This is the opinion of *Ahl As-Sunnah wal-Jama'ah*: Hell is eternal and will never pass away, and its inhabitants will remain therein forever. No-one will come out of Hell except the sinners from among the believers in the Oneness of God (the monotheists); the disbelievers (*kuffaar*) and the polytheists (*mushrikeen*) will abide there forever.

Those Who Say that Hell Will Come to an End

Al-Jahamiyah⁶⁵⁶:

Imam Ahmad says, “The *Jahamiyah* think that Hell and Paradise will come to an end, but this is refuted by the fact that the texts of the Quran and Hadith state that they will never end.”

Al-Khawaarij⁶⁵⁷ and Al-Mu’tazilah:

They say that everyone who enters Hell will remain there forever, even if he is a monotheist. We have already mentioned numerous texts to prove that the people of *Tawheed* (monotheists) will eventually be brought out of the Fire.

⁶⁵³ Al-Bukhari: *Kitaab Bada' Al-Khalq*, *Baab Sifat An-Naar wa Annaha Makhluqah*, and *Fath Al-Baari*, 6/330. The author of *Jaami' Al-Usool*, 10/517 attributed these two reports to Al-Bukhari and Tirmidhi.

⁶⁵⁴ *Sharh At-Tahaniyah*, p. 476.

⁶⁵⁵ *Maraatib Al-Ijmaa'*, 173.

⁶⁵⁶ *Jahamiyah*: A deviant sect who followed Al-Jahm ibn Safwaan

⁶⁵⁷ *Khawaarij*: An Islamic sect who fought with ‘Ali against Mu'aawiyah, then rebelled against ‘Ali. They tended to be very strict and literal in their interpretations, leading them to interpret the texts of the Quran and Hadith wrongly.

The Jews:

They claim that they will be punished in the Fire for a limited time, then others will take their place. Allah, the Almighty, All-High, declared that this claim was a lie.

“And they [the Jews] say, ‘Fire shall not touch us but for a few numbered days.’ Say [O Muhammad], ‘Have you taken a covenant from Allah—for Allah will not break His Covenant—or is it that you say of Allah what you do not know?’ Yes! Whoever earns evil and his sin has surrounded him, they are dwellers of the Fire. They will dwell therein forever” (Quran 2: 80-81).

“Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away and they are averse. This is because they say, ‘The Fire shall not touch us but for a number of days.’ And that which they used to invent regarding their religion has deceived them” (Quran 3: 23-24).

In his *Tafseer*, Ibn Jareer reports that Ibn ‘Abbaas said, concerning this *aayah*, “The enemies of Allah, the Jews, said, ‘Allah will not send us to Hell except to fulfill His Oath that He made at the time when we began to worship the calf, which lasted forty days. When those forty days are over, we will not be punished any further.’”

Ibn ‘Abbaas said, “When they (the Jews) enter the gate of Hell, they will walk in torment until they reach the tree of *Zaqoom* on the last of their appointed days. The keeper of Hell will say to them, ‘You claimed that the Fire would only touch you for a few numbered days. However, that time has now passed; you will stay here forever,’ and he will start to take them even deeper into Hell.”⁶⁵⁸

Ittihadiyah (another group with an innovated belief):

The Imam of the pantheists, Ibn ‘Arabi At-Ta’ee, claimed that the people of Hell will be punished for a while, then their nature will become fiery; they will then enjoy the Fire and it will suit their nature. Ibn Hajar said in *Al-Fath*, “This is the opinion of some *zanaadiq* who claim to be *sufis*.”⁶⁵⁹

There are still others who claim that the people of Hell will be brought forth from it, but that Hell will remain as it is forever and will never come to an end.

Abu Hudhayl Al-‘Allaaf, one of the Imams of the *Mu’tazilah*, claimed that the life of the people of Hell will come to an end, and they will become solid and unable to move or feel pain. He thought that it was impossible for any created being not to come to an end. This contradicts the clear, proven evidence by resorting to false rational thinking.

There is yet another group who say that Allah, the Exalted, will bring forth from Hell whoever He wishes, as is reported in the hadith. After that, He will leave Hell for a while before destroying it, because He has defined a time for it, and when

⁶⁵⁸*Tafseer Ibn Jareer*, 1/381.

⁶⁵⁹*Fath Al-Baari*, 11/421.

that time is up, it will come to an end.⁶⁶⁰ Qurtubi, in *At-Tadhkirah*, discussed this issue. He listed the texts that prove the eternal existence of Paradise and Hell and mention that death will be slaughtered between Paradise and Hell, after which it will be said, “O people of Paradise, you will remain forever; there is no death. O people of Hell, you will remain forever; there is no death.” Qurtubi said, “These hadiths clearly indicate that the people of the two abodes will remain there forever, and not merely for a set time. They will abide there for evermore, with no death, no life, no rest and no way out.”⁶⁶¹

We have already quoted many evidences previously in this book that the only exceptions who will be brought forth from Hell, by the Mercy of Allah, the Exalted, are those who were the sinners among the believers (monotheists). The *abaaadeeth* in *Jaami' Al-Usool* which we quoted clearly state that for any person with belief in Allah, the Exalted, even if it be equivalent to a mustard grain, a grain of wheat or less than that, the Prophet (peace be upon him) will intercede on their behalf, and Allah, by His Mercy, will bring them forth from the Fire of Hell.⁶⁶²

THE PEOPLE OF HELL AND THEIR EVIL DEEDS

The people of Hell who will abide therein forever, never leaving it and never dying, are the disbelievers and polytheists. Allah (may He be glorified and exalted) says: “But those who reject Our Signs and treat them with arrogance, they are the companions of the Fire, to dwell therein forever” (*Quran* 7: 36). “The sinners will be in the punishment of Hell, to dwell therein [forever]” (*Quran* 43: 74).

“Do they not know that for those who oppose Allah and His Messenger is the Fire of Hell, wherein they shall dwell? That is the supreme disgrace” (*Quran* 9: 63).

Because they will abide therein forever, Allah (may He be glorified and exalted) described the torment of Hell as a lasting torment. It is one that will never end and one that is eternal: “They will wish to leave the Fire, but they will never leave it: their penalty will be one that endures” (*Quran* 5: 37).

Al-Bukhari narrated from Ibn ‘Umar that the Prophet (peace be upon him) said, “The people of Paradise will enter Paradise, and the People of Hell will enter Hell. Then a caller will stand between the two and proclaim, ‘O people of Hell, there is no death; O people of Paradise, there is no death. It is eternal.’”⁶⁶³

Tirmidhi reported from Abu Sa'eed Al-Khudri, narrating that the Prophet (peace be upon him) said: “When the Day of Resurrection comes, death will be brought like a horned ram and will be made to stand between Paradise and Hell. It will be

⁶⁶⁰ Sharh *At-Tahaawiyah*, p. 483; Sharh ‘Aqeedah *As-Safarini*, 2/234; Siddeeq Hasan Khan, *Yaqazat ‘Uli Al-I’tibaar*, p. 41; *Fath Al-Baari*, 11/421.

⁶⁶¹ Qurtubi, *At-Tadhkirah*, p. 436.

⁶⁶² Editors note to indicate the case of the ‘only’ exceptions who will be brought forth from the Fire of Hell, as previously evidenced from the texts.

⁶⁶³ Al-Bukhari, *Kitaab Ar-Riqaq, Baab Yadkhu'l Al-Jannah Sab'oon Alfan bi Ghayri Hisaab*, *Fath Al-Baari*, 11/406.

slaughtered while the people are looking on. If any were to die of joy, it would be the people of Paradise, and if any were to die of despair, it would be the people of Hell.” (Tirmidhi said that this is a *sahih hasan* hadith).⁶⁶⁴

Hell Will Be the Dwelling-Place of the Disbelievers and Polytheists

Because the disbelievers and polytheists will remain in Hell forever, it is considered to be their abode or dwelling-place, just as Paradise is the abode or dwelling place of the believers: “...*Their abode will be the Fire: and evil is the home of the wrongdoers*” (*Quran 3: 151*). “...*Your abode is the Fire: that is the proper place to claim you...*” (*Quran 57: 15*). Hell is the worst abode and destination: “*Enough for him is Hell—an evil resting place!*” (*Quran 2: 206*).

Those Who Call Others to Hell

Those who follow misguided beliefs and ideologies that contradict the laws of Allah, and those who believe in their false causes, are the ones who call others to Hell: “...*Those [disbelievers] do [but] beckon you to the Fire...*” (*Quran 2: 22*). “*And We made them [but] leaders inviting to the Fire: and on the Day of Judgment, no help shall they find*” (*Quran 28: 41*). One of them is *Shaytaan* (Satan): “...*[would they do so] even if it is Shaytaan beckoning them to the penalty of the [blazing] Fire?*” (*Quran 31: 21*).

“...*He [Shaytaan] only invites his adherents, that they may become companions [or dwellers] of the blazing Fire*” (*Quran 35: 6*).

Those who call others to the Fire in this world will lead their people and their followers to the Fire in the Hereafter. An example is Pharaoh: “*He will go before his people on the Day of Judgment and lead them into the Fire...*” (*Quran 11: 98*).

All evil leaders who call people to their belief systems that go against Islam are in fact calling people to the Fire of Hell. This is because the only way to escape the Fire of Hell and enter Paradise is to follow the path of faith: “*And O my people, how is it that I call you to salvation while you call me to the Fire!*” (*Quran 40: 41*).

This was said by the believer (may Allah be pleased with him) during the time of Moosa (Moses) (peace be upon him), as Pharaoh and his followers *kuffaar* (disbelievers) called him to the Fire (disbelief) but he called them to *Tawheed* (belief in the oneness of Allah and monotheism).

The Worst Evil Deeds of Those Who Will Remain in Hell Forever

The Quran speaks at length of the evil deeds for which those who will abide in Hell forever deserve their never-ending fate. Here we will mention the most serious of them:

Kufr and shirk:

Allah, the Almighty, tells us that it will be said to those who disbelieved, when they are in the Fire, that Allah’s hatred of them will be greater than their own

⁶⁶⁴Qurturbi, *At-Tadhibkirab*, p. 436.

hatred towards themselves because of their disbelief. He then explains that their eternal fate in Hell is because of their *kufr* and *shirk*:

“The unbelievers will be addressed, ‘Greater was the aversion of Allah to you than your aversion to yourselves, when you were called to faith but you used to refuse.’ They will say, ‘Our Lord! Twice You have made us lifeless, and twice You have given us life! Now we acknowledge our sins: is there any way out [of this]?’ [The answer will be], ‘This is because, when Allah was invoked as the only [object of worship], you rejected faith, but when partners were joined to Him, you believed! The command is only with Allah, All-High, All-Great!’” (Quran 40: 10-12).

Concerning those who disbelieved the Quran, Allah (may He be glorified and exalted) says: “...For We have sent you a Message from Our own Presence. If any turn away therefrom, verily they will bear a burden on the Day of Judgment. They will abide in this [state], and grievous will that burden be to them on that Day” (Quran 20: 99-101).

Concerning those *kuffaar* and *mushrikeen* who regard their gods as equal to the Lord of the Worlds, Allah (may He be glorified and exalted) says:

“Then they will be thrown headlong into the Fire—they and those straying in Evil and the whole hosts of Iblees together. They will say there in their mutual bickering, ‘By Allah, we were truly in an error manifest when we held you [false gods] as equals with the Lord of the Worlds’” (Quran 26: 94-98).

Concerning the fate on the Day of Judgment of those who disbelieved, Allah (may He be glorified and exalted) says: “Nay, they deny the Hour [of the Judgment to come], but We have prepared a blazing fire for such as deny the Hour” (Quran 25:11).

Failing to fulfill the legislated duties as well as denying the Day of Judgment:

Allah, the Exalted, tells us that the people of Paradise will ask the people of Hell: “*What led you to Hellfire?*” (Quran 74: 42). They will reply: “...We were not of those who prayed, nor were we of those who fed the indigent; But we used to talk vanities with vain talkers; And we used to deny the Day of Judgment, until there came to us [the Hour] that is certain” (Quran 74: 43-47).

Obeying the misguided leaders of *kufr* and accepting the principles by means of which they misled people and turn them away from the religion of Allah as taught by the Prophets:

“And we have destined for them intimate companions [of like nature], who made alluring to them what was before them and what was behind them. And the sentence among the previous generations of jinn and men who have passed away became due against them, for they are utterly lost. The unbelievers say, ‘Do not listen to this Quran, but talk at random in the midst of its [reading] that you may gain the upper hand!’ But We shall certainly give the disbelievers a taste of severe penalty, and We shall requite them the worst of their deeds. Such is the requital of the enemies of Allah—the Fire; therein will be for them the eternal home, a [fit] requital for that they used to reject Our Signs” (Quran 41: 25-28).

Hypocrisy:

Allah, the Exalted, has promised Hell to the hypocrites, a promise that He has taken upon Himself never to break: “*Allah has promised the hypocrites, men and women, and the rejecters of faith the fire of Hell; therein they will dwell [forever]. Sufficient is it for them. For them is the curse of Allah and an enduring punishment*” (*Quran 9: 68*). “*The hypocrites will be in the lowest depths of the Fire; no helper will you find for them*” (*Quran 4: 145*).

Arrogance:

This is the character shared by most of the people of Hell. Allah (may He be glorified and exalted) says: “*But those who reject Our Signs and treat them with arrogance; they are the companions [dwellers] of the Fire, to dwell therein [forever]*” (*Quran 7: 36*).

Al-Bukhari, Muslim and Tirmidhi report from Harithah ibn Wahb (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Shall I not tell you about the people of Paradise? [They include] every meek person who is considered to be so humble that if he were to adjure something by Allah, He (Allah) would fulfill it for him. Shall I not tell you about the people of Hell? [They include] Every haughty, greedy and proud person.”⁶⁶⁵

“*Is there not in Hell an abode for the haughty [i.e. arrogant]?*” (*Quran 39: 60*).

“*...So today you will be recompensed with a penalty of humiliation for that you were arrogant on earth without just cause and that you used to transgress*” (*Quran 46: 20*).

The Evil Deeds that Lead One to Hell

Sheikh Al-Islam Ibn Taymiyah (may Allah have mercy on him) was asked, “What are the deeds of the people of Hell, and what are the deeds of the people of Paradise?” He replied, “The deeds of the people of Hell are: associating partners in worship with Allah, disbelieving in His Messengers, *kufr* (ingratitude, disbelief), *hasad* (malicious envy), lying, *zulm* (treachery, oppression and wrongdoing), promiscuity, back stabbing, cutting off the ties of kinship, cowardice at the time of jihad, miserliness, inconsistency between what is in one’s heart and the face one shows to people, despairing of the mercy of Allah, feeling secure from the plan of Allah, panicking blindly at the time of crises, pride and extravagance at the time of plenty, abandoning one’s duties towards Allah, transgressing His limits, violating His (Allah’s) sanctity, fearing created beings instead of the Creator, showing off, going against the Quran and Sunnah in word or deed, obeying a created being in some act of disobedience to the Creator, blindly supporting falsehood, mocking the Signs of Allah, rejecting the truth, withholding knowledge and testimony that should be revealed, witchcraft and magic, disobeying one’s parents, killing any soul forbidden by Allah except for just reasons (as stated in the Shariah), consuming the wealth of an orphan, *riba* (usury), desertion from the battlefield, and slandering the reputation of innocent, chaste, believing women.”⁶⁶⁶

⁶⁶⁵ *Jaami' Al-Usool*, 10/547, hadith no. 8111.

⁶⁶⁶ *Yaqaa'izat Uli Al-Tebaar*, p. 222.

The Messenger of Allah (peace be upon him) mentioned all the sins that lead to Hell. Muslim reported from ‘Iyaad ibn Himaar that the Messenger of Allah (peace be upon him) said, during a lengthy *khutbah* (sermon): “...The people of Hell are five: the weak (in following the religion) who lack the willpower (to avoid evil); the (carefree) who pursue (everything irrespective of whether it is good or evil) and who have no concern for their families or their wealth; the dishonest people whose greed cannot be concealed even in the case of minor matters; and those who betray you, morning and evening, with regard to your family and your property. He also mentioned misers, liars, and those who are in the habit of abusing people and using obscene, foul language.”⁶⁶⁷

Specific People Who Will Be in Hell

The disbelievers (*kuffaar*) and polytheists (*mushrikeen*) will be in Hell, there is no doubt about that. But the Quran and the Hadith also mention specific people who will be in the Fire. One of them is Pharaoh who ruled at the time of Moosa (Moses): “*He [Pharaoh] will go before his people on the Day of Judgment and will lead them into the Fire...*” (*Quran 11: 98*).

Also included are the wives of Nooh (Noah) and Loot (Lot): “*Allah sets forth an example for the disbelievers, the wife of Nooh and the wife of Loot. They were [respectively] under two righteous slaves, but they were false to their [husbands]. So they [the husbands] could not avail them in any way against Allah, but they were told, Enter the Fire, along with those who enter*” (*Quran 66: 10*).

Abu Lahab and his wife are also among those mentioned specifically: “*Perish the hands of the Father of the Flame [Abu Lahab]! Perish he! Neither his wealth nor his [worldly] gains will benefit him! He will burn in a blazing fire! His wife shall carry the [crackling] wood as fuel! A twisted rope of palm fiber around her neck!*” (*Quran 111: 1-5*).

Another of them is ‘Amr ibn ‘Amair Al-Khuzaa’i, whom the Prophet (peace be upon him) saw being disemboweled in Hell⁶⁶⁸, and also the one who killed ‘Ammaar and plundered his possessions. A report with a *sabeb isnaad* quoted in *Mu’jam At-Tabaraani* from ‘Amr ibn Al-‘Anas and his son states that the Prophet (peace be upon him) said, “The one who kills ‘Ammaar and plunders his possessions will be in Hell.”⁶⁶⁹

The Disbelievers Among the Jinn Will Be in Hell

The disbelievers among the jinn will enter Hell just like the disbelievers among mankind, for the jinn are held responsible for their actions just as humans beings are: “*And I have only created jinn and men that they may worship Me [alone]*” (*Quran 51: 56*). “*And on the Day when He will gather them [all] together [and say], ‘O assembly of jinn! Many did you mislead of men’*” (*Quran 6: 128*).

⁶⁶⁷ Muslim, *Kitaab Al-Jannah wa Sifat Na’eemihā, Baab As-Sifat allati Yu’raf biha fi’ Ad-Dunya Abū Al-Jannah wa Abū An-Naār*, 4/2197, hadith no. 2865.

⁶⁶⁸ A *Sabeb* hadith narrated by Al-Bukhari, Muslim and Ahmad.

⁶⁶⁹ *Sabeb Jaami’*, 4/110, hadith no. 4170.

Thus Allah's promise that Hell will be filled with the disbelievers among the jinn and mankind will be fulfilled: "...And the word of your Lord shall be fulfilled, 'Surely, I will fill Hell with jinn and men all together'" (*Quran 11: 119*).

Those Who Will Not Remain in Hell Forever

Definition: Those who will enter Hell and be brought forth at a later time are the monotheists who did not associate anything with Allah but committed many sins, a number that far outweigh their good deeds. They will enter Hell for a period known only to Allah. After that they will be brought forth through the intercession of those who intercede, and then Allah will bring forth, through His Mercy, people who never did any good at all.

The Sins for Which Allah Has Promised Hell:

Here we will mention some of the sins which the Quran and the Hadith state will earn the punishment of Hell.

Groups and sects which go against the Sunnah:

Abu Dawood, Ad-Daarmi, Ahmad, Al-Haakim and others narrate that Mu'awiyah ibn Abi Sufyaan said that the Messenger of Allah (peace be upon him) stood up among us and said, "Behold! The people of the Book before you were divided into seventy-two sects. This nation will be divided into seventy-three sects, seventy-two of whom will be in Hellfire and only one in Paradise, i.e. *Al-Jama'ah* (adopt Quran, Sunnah and Consensus)." This is a *saheeh* hadith.⁶⁷⁰ Dividing the ummah into seventy-three sects does not mean that most of this ummah will be in Hell, because most of this ummah consist of *a'waam* (ordinary people), who do not join these (erring) sects. Those who deviated and established rules that contradict the Sunnah are few in number when compared to those who avoid falling into this trap.

Not everyone who differs from *Ahl As-Sunnah* on some issue is counted as contradicting the Sunnah. What is meant is those who adopted rules which made them a separate, independent group and caused them to abandon many texts of the Quran and the Sunnah, like the *Khawaarij*, *Mu'tazilah* and *Raafidah*⁶⁷¹.

As for those who adopt the Quran and the Sunnah and do not deviate from them, if they differ in some matter it does not mean that they are counted as one of the (erring) sects. This addition (i.e. seventy-two of whom will be in Hellfire) indicates that all other sects (besides *Al-Jama'ah*) will enter Hell, but that does not necessarily mean that they will abide there forever. It is well known that some of these sects are *kaafirs* (the disbelievers) and will abide eternally in Hell, like the *Batinis* who make a show of faith while concealing *kufr* in their hearts, and the *Isma'ilis*, *Druze*, *Nusayris* and so on.

⁶⁷⁰ *Silsilat Al-Ahaadeeth As-Saheehah*, hadith no. 204.

⁶⁷¹ They go to the extreme with regards to the Prophet's household

There are others who differ from *Ahl As-Sunnah* on some serious issues, but that does not mean that they become disbelievers. They have no definite guarantee of entering Paradise—Allah, the Most Merciful, may forgive them or punish them, as He wills.

Refusing to migrate for the sake of Allah:

Muslims are not permitted to remain in *Daar Al-Kufr* (non-Muslim countries) if there are Muslim countries to which they could migrate, especially when staying in *Dar Al-Kufr* exposes them to trials and temptations. Allah, the Exalted, will not accept any excuse from those who refused to migrate. He tells us that the angels will rebuke these people at the time of death and will not accept their claims that they were weak and oppressed on earth.

'When angels take the souls of those while they are [still] wronging themselves, they will say, What [condition] were you in?' They will reply, 'We were weak and oppressed in the earth.' They [the angels] will say, 'Was the earth of Allah not spacious enough for you to move yourselves away from evil?' Such men will find their abode in Hell—what an evil refuge [or destination]! Except those who are really weak and oppressed—men, women and children who have no means in their power nor are they guided to any way [to escape]' (Quran 4: 97-98).

Judging unjustly:

Allah, the Exalted, revealed the Shari'ah to establish justice among mankind, and He commanded His slaves to be just: "*Verily, Allah commands justice [and] the doing of good...*" (Quran 16: 90).

Allah, the Almighty, has made it obligatory for rulers and judges to be just and never to be unfair: "*Allah commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice...*" (Quran 4: 58).

Allah threatens Hell to those who do not judge with justice. Buraydah ibn Al-Husayb narrated that the Messenger of Allah (peace be upon him) said: "There are three types of judges: one will be in Paradise and the other two in Hell. The one who will be in Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but is unjust in his judgment, he will be in Hell, as will the one who judges between people when he is ignorant" (Abu Dawood).⁶⁷²

Lying about (falsely attributing words to) the Messenger of Allah (peace be upon him):

Ibn Al-Atheer included in his famous book *Jaami' Al-Usool* a chapter in which he quoted many hadith that warn against lying about the Prophet (peace be upon him). These include the report by Al-Bukhari, Muslim and Tirmidhi from 'Ali ibn Abi Tablib (may Allah be pleased with him), who stated that the Messenger of

⁶⁷²*Jaami' Al-Usool*, 10/168. The editor of this book said it is *sabih hasan*.

Allah (peace be upon him) said, “Do not lie about me (or falsely attribute anything to me), for whoever lies about me will enter Hell.”

Pride:

One of the major sins (*al-kaba’ir*) is pride. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said that Allah says: “Pride is My cloak and greatness is My robe. Whoever competes with Me in respect of either of them, I shall admit him to Hellfire.” (According to another report, “I will make him taste Hellfire”) (Muslim).

Ibn Mas’ood (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “No one who has an atom’s weight of pride in his heart will enter Paradise.” A man said, “But what if a man likes to wear beautiful clothes and shoes?” He said, “Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people” (Muslim).⁶⁷³

Killing a person for no legitimate reason:

Allah (may He be glorified and exalted) says: *“If a man kills a believer intentionally, his recompense is Hell, and there he will remain. And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him”* (Quran 4: 93).

It is not permitted for a Muslim to kill another except in three cases, as explained in the hadith narrated by Al-Bukhari and Muslim from Ibn Mas’ood, who said that the Messenger of Allah (peace be upon him) said, “It is not permitted to shed the blood of any Muslim, who testifies that there is no god but Allah and that I am His Prophet, except in three cases: a soul for a soul (i.e. in the case of murder), the married man who commits adultery, and the one who forsakes his religion and abandons the *Jama’ah*.⁶⁷⁴

The Prophet (peace be upon him) warned the Muslims against fighting one another and stated that the killer and his victim will both be in Hell. Abu Bakrah reported the Messenger of Allah (peace be upon him) as saying, “If two Muslims face one another with swords, both the slayer and the slain will be in Hell.” Abu Bakrah asked, or it was asked, “O Messenger of Allah, (it is clear about) the slayer, but what about the slain?” He said, “He was trying hard to kill his counterpart.”⁶⁷⁵

Hence, the righteous slave of Allah refuses to fight his brother for fear that he may be among the people of Hell, for the slayer will carry his own sins and those of his slain brother:

“Recite to them the truth of the story of the two sons of Adam. Behold, they each presented a sacrifice [to Allah]: it was accepted from one but not from the other. The latter said, ‘Be sure I will slay you.’ The former said, ‘Allah does accept the sacrifice of those who are righteous. Even if

⁶⁷³These two hadiths and others that condemn and warn against pride may be found in *Mishkaat Al-Masabih*, 3/634-635.

⁶⁷⁴*Tafseer Ibn Katheer*, 2/355.

⁶⁷⁵Muslim, *Kitaab Al-Fitan, Baab Idha Tuwajaha Al-Muslimaan bi Sayfaybima*, 4/2213.

you do stretch out your hand to kill me, I will not stretch out my hand to kill you; indeed, I fear Allah, the Cherisher of the Worlds. I would rather let you draw on yourself my sin as well as yours and so become among the companions of the Fire. And that is the reward of those who do wrong” (Quran 5: 27-29).

Consuming *riba* (usury):

One of the sins that will condemn a person to Hell is consuming *riba*. Allah, the Exalted, says of those who indulge in this sin after they have come to know that He has forbidden it:

“But those who repeat the offence [riba] are companions [dwellers] of the Fire; they will abide therein” (Quran 2: 275).

According to a hadith whose authenticity is agreed upon, the Prophet (peace be upon him) counted *riba* as one of the seven sins that would doom the one who committed them to Hell. Al-Bukhari and Muslim reported that Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said:

“Avoid the seven sins that will condemn the one who commits them to Hell.” They asked, “What are they, O Messenger of Allah?” He said, “Associating anything in worship with Allah; magic and witchcraft; killing anyone whose killing Allah has forbidden, except in the course of justice; consuming *riba*; consuming the wealth of the orphan; running away from the battlefield; and slandering the reputation of innocent, chaste believing women.”

Consuming people’s wealth or property unjustly:

Another of the sins that will earn the punishment of Hell for the one who is guilty of it is consuming the wealth or property of other people unjustly, as Allah (may He be glorified and exalted) says:

“O you who believe! Do not consume each other’s property in wrongful ways; but [let there be among you] traffic and trade by mutual good will. Nor kill [or destroy] yourselves, for verily, Allah has been most merciful to you. If any do that in rancor and injustice, soon shall We cast him into the Fire, and this is easy for Allah” (Quran 4: 29-30).

The one who consumes the property of orphans unjustly also consumes the wealth of people unjustly. Allah made specific mention of the property of orphans because of their weak position, the ease with which their property may be consumed, and the particular ugliness of this sin: *“Those who unjustly consume the property of orphans consume a Fire into their bellies, and they will soon be enduring a blazing Fire!” (Quran 4: 10).*

Those who make images of animate beings:

The people who will be most severely punished on the Day of Resurrection are those who make images and seek to imitate the creation of Allah, the Exalted. Al-Bukhari and Muslim narrated that ‘Abdullah ibn Mas’ood (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say,

“The people who will be most severely punished on the Day of Resurrection are those who make images.”⁶⁷⁶

Ibn ‘Abbaas said that he heard the Messenger of Allah (peace be upon him) say, “Every maker of images will be in the Fire. For every image he made, Allah will create for him a soul [i.e. so that the punishment will be multiplied accordingly], and Allah will punish him in Hell” (Al-Bukhari and Muslim).⁶⁷⁷

‘Aa’ishah (may Allah be pleased with her) reported that the Prophet (peace be upon him) said, concerning a pillow that had pictures on it, “The makers of these images will be punished on the Day of Resurrection. It will be said to them, ‘Give life to that which you have created’” (Al-Bukhari and Muslim).⁶⁷⁸

Inclining towards those who do wrong:

One of the reasons why people will enter Hell is that they incline towards and support people who do wrong, the enemies of Allah and their allies: “And incline not to those who do wrong, or the Fire will seize you...” (*Quran 11: 113*).

Women who are dressed but appear naked and those who whip the backs of the people:

Another type of person who will enter Hell is the corrupt woman who makes a display of herself, tempts men and always disobeys Allah. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: “There are two types of people of Hell that I have never seen: people with whips like the tails of cattle with which they strike the people, and women who are dressed but appear naked, walking with an enticing gait with their heads looking like the humps of camels leaning to one side. They will never enter Paradise nor even smell its fragrance, although its fragrance can be discerned from such-and-such a (great) distance” (Muslim, Al-Bayhaqi and Ahmad).⁶⁷⁹

We still see such people who strike others, in many places. Nowadays there are also many women who are dressed but appear naked. In fact, maybe this phenomenon has never been quite so widespread as it is now.

Those who torture living beings:

Muslim reports from Jaabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “I was shown Hell, and I saw a woman of Banu Isra’el (the Children of Israel) who was being punished because of a cat that she had owned. She had tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger.”⁶⁸⁰ If this is the case for one who tormented a cat, how will it be for those who use all kinds of methods to torture human beings,

⁶⁷⁶ *Mishkaat Al-Masabeeh*, 2/505.

⁶⁷⁷ Ibid.

⁶⁷⁸ Ibid.

⁶⁷⁹ *Silsilat Al-Ahaadeeth As-Saheehah*, 3/316, hadith no. 1326.

⁶⁸⁰ *Mishkaat Al-Masabeeh*, 3/688.

especially when it is the righteous who are being tortured for their faith and their Islam?

Insincerity in seeking knowledge:

Al-Hafiz Al-Mundhiri mentions many hadiths that warn the person who seeks knowledge for a cause other than the sake of Allah. We will quote a few of them here.

Abu Hurayrah (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) saying, “Whoever seeks knowledge that should be for the sake of Allah but seeks it purely for some worldly gain, he will not smell the fragrance of Paradise on the Day of Resurrection.” It is reported by Abu Dawood and Ibn Maajah and by Ibn Hibban in his *Saheeh* according to the conditions of Al-Bukhari and Muslim.

Ibn ‘Umar said that the Messenger of Allah (peace be upon him) said, “Whoever seeks knowledge for other than for the sake of Allah, let him take his place in Hell.” It is reported by Tirmidhi and Ibn Maajah from Ibn ‘Umar via Khaalid ibn Durayk, who did not hear it directly from him; the men in their *isnaads* are *thiqaat*.⁶⁸¹

Those who drink from vessels of gold and silver:

Hudhayfah (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say, “Do not wear silk brocade, and do not drink from vessels of gold and silver, and do not eat from such platters, for these belong to them in this world and to you in the Hereafter” (Al-Bukhari and Muslim).⁶⁸²

The one who cuts down trees which offer shade to people: ‘Abdullah ibn Hubaysh (may Allah be pleased with him) reported the Messenger of Allah (peace be upon him) saying, “Whoever cuts down trees that give shade, Allah will cast him into Hell by his head” (Abu Dawood).⁶⁸³

Those who commit suicide:

Al-Bukhari and Muslim reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Whoever kills himself with iron (a sharp instrument), his iron will be in his hand and he will go on stabbing himself with it forever in the stomach in the Fire of Hell. Whoever kills himself with poison, he will go on drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell.”⁶⁸⁴ Al-Bukhari reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him)

⁶⁸¹These hadith and their sources may be found in *At-Targheeb wat-Taheeb* by Al-Hafiz Al-Mundhiri, 1/91.

⁶⁸²*Mishkaat Masabeeh*, 2/462.

⁶⁸³Ibid., 2/125. Sheikh Naasiruddeen Al-Albani mentioned it in his *Saheeh Al-Jaami'*, 5/341, hadith no. 6352, and ascribed it to Abu Dawood and As-Deeyaa' in *Al-Muktaarah*. Al-Albani said it is *saheeh*.

⁶⁸⁴*Al-Takhveef min An-Naar*, p. 148.

said: “The one who strangles himself will go on strangling himself in Hell, and the one who stabs himself will go on stabbing himself in Hell.”⁶⁸⁵

THE VAST NUMBER OF PEOPLE IN HELL

The Texts that Indicate the Vast Number of People Who Will Be in Hell

Many texts indicate the large numbers of the Children of Adam who will enter Hell and the few who will enter Paradise.

“Yet no faith will the greater part of mankind have, however ardently you desire it” (Quran 12: 103). “And Iblees [Shaytaan] was proved right in his assessment of them, for they followed him, all but a party of those who believed” (Quran 34: 20).

Many texts indicate that nine hundred and ninety-nine out of every thousand of the Children of Adam will enter Hell, and only one (in a thousand) will enter Paradise.

Al-Bukhari narrated from Abu Sa’eed that the Prophet (peace be upon him) said: “Allah will say, ‘O Adam!’ Adam will reply, ‘I respond to Your call, I am obedient to Your commands and all is in Your hands.’ Then Allah will say to Adam, ‘Send forth the people of the Fire.’ Adam will say, ‘How many are the people of the Fire?’ Allah will say, ‘Out of every thousand, take nine hundred and ninety-nine.’ At that time, children’s hair will turn grey, every pregnant woman will spontaneously abort, and you will see the people looking as if they are drunk, although they are not, but Allah’s punishment will be most severe.”

This speech distressed his Companions, and they said, “O Messenger of Allah, who among us will be that man (one in a thousand)?” He (peace be upon him) said: “Be of good cheer: the thousand will be from Ya’jooj and Ma’jooj (Gog and Magog), and the one will be from among you.” Then he said, “By Him in Whose hand is my soul, I hope that you will be one third of the people of Paradise.” We praised and glorified Allah, then he said, “By Him in Whose hand is my soul, I hope that you will be half of the people of Paradise, as you are among the nations like a white hair on the hide of a black bull or a round hairless spot on the foreleg of a donkey.”⁶⁸⁶

The Wisdom Behind There Being So Many People in Hell

The reason why there will be so many people in Hell is not that the truth failed to reach them all, wherever or whenever they lived. Allah, the Exalted, does not blame anyone whom His call did not reach: “...Nor would We punish with Our wrath until We had sent a Messenger [to give warning]” (Quran 17: 15). Hence Allah, the Exalted, sent a warner to every nation: “...And there never was a people without a warner having lived among them [in the past]” (Quran 35: 24).

⁶⁸⁵ *Saheeh Al-Jaami’, 5/114.*

⁶⁸⁶ Al-Bukhari, *Kitab Ar-Raqaaq, Baab Qawl Allah ‘Azza wa Jalla: “Inna Zalzalat As-Sa’ab Shay’un Azim,” Fath Al-Baari*, 11/388.

The reason behind there being many people in Hell is that those who responded to the Messengers were few in number, while the number of those who disbelieved was great. Furthermore, many of those who responded did not have pure and sincere faith:

“...But those of the sects that rejected it [the Quran], the Fire will be their promised meeting place...” (Quran 11: 17).

The main reason why so many follow their desires is that the love of things is deeply rooted in the human psyche:

“Fair in the eyes of men is the love of things they covet: women and children; heaped-up boards of gold and silver [wealth]; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are possessions of this world’s life...” (Quran 3: 14).

Many people want to fulfill these desires in whatever way they wish, without paying attention to the revealed laws of Allah. They adhere to the customs of their forefathers in ways that contradict these laws: *‘Just in the same way, whenever We sent a warner before you [Muhammad] to any people, the wealthy ones among them said, ‘We found our fathers following a certain religion, and we will certainly follow in their footsteps.’ [The warner] said, ‘What! Even if I brought you better guidance than that which your fathers are following?’ They said, ‘For us, we deny that you [Prophets] are sent [on a mission at all]’” (Quran 43: 23-24).*

Loving these ways of one’s forefathers to the point of sanctifying them is a disease which many nations suffer from. Moreover, its effects on the deeply-rooted desires of men are no less, if it is not counted as a desire in itself.

Al-Bukhari and Muslim narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Hell is veiled with desires, and Paradise is veiled with hardships.” The version narrated in Muslim uses the word “surrounded” instead of “veiled”.⁶⁸⁷

Qurtubi said, “Desires are all those things that people like and toward which they are inclined, and surrounding a thing means placing something all around it, so that it cannot be reached without going through it.”⁶⁸⁸

Most of Those Who Enter Hell Will Be Women

Most of the sinners among the monotheists who enter Hell will be women, as it is reported in the two *saheeh* (the authentic collection of hadiths in Al-Bukhari and Muslim) via Ibn ‘Abbaas. In the *khutbah* given during a solar eclipse, the Prophet (peace be upon him) said, “O women, give in charity, for I have seen that you form the majority of the people of Hell.” They asked, “Why is that so, O Messenger of Allah?” He said, “Because you curse too much and are ungrateful for the good treatment (given by your husbands).”

⁶⁸⁷Jaami’ Al-Usool, 10/520, hadith no. 8069.

⁶⁸⁸Yaqazat Uli Al-I’tibaar, p. 220.

Muslim reports from ‘Imraan Husayn (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Few of the inhabitants of Paradise are women.”

This does not contradict the fact that every man in Paradise will have more than one wife. What is referred to by the women who will be in the majority of the inhabitants of Hell is women who are descendants of Adam; the inhabitants of Paradise will have many wives from among *al-hoor al-‘ijn* (the houris).

“Women will be few among the inhabitants of Paradise because in most cases they prefer the immediate pleasures of this life, as they are less wise and unable to keep remembering the Hereafter. They are too weak to strive and prepare themselves for it (the Hereafter) and are more inclined towards this world. On the other hand, they are the strongest factor in this world that distracts men from the Hereafter, because men are inclined to desire them and they (women) are not concerned with the Hereafter. They are quick to follow those who call them to deviate from Islam and reluctant to follow those pious people who call them to the Hereafter and righteous deeds.”⁶⁸⁹

In spite of all this, there are many righteous women among them, who stay within the limits set by Allah, adhere to His laws, and obey Allah and His Messenger. Many of these women will enter Paradise, and many of them excel over men in their faith and righteous deeds.

THE HUGE SIZE OF THE PEOPLE OF HELL

When the people of Hell enter the Fire, their stature and size will be huge, in a form that none can comprehend except the One Who created them. According to a hadith narrated by Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, “The distance between the shoulders of the *kaafir* in Hell will be [equal to] the distance travelled by a fast rider in three days.” This is reported by Muslim.⁶⁹⁰

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said, “The molar of the *kaafir*, or the eye-tooth of the *kaafir*, will be like mount Uhud.” This is narrated by Ahmad, who attributes it to the Prophet (peace be upon him), but Zayd did not state that he heard it from the Prophet (peace be upon him).⁶⁹¹

This increasing of the *kaafir*’s body size will increase his suffering and torment. Commenting on the hadith narrated by Muslim on this subject, An-Nawawi said, “All of this is in order to intensify the suffering, and all of this is possible for Allah. We must believe in it because the truthful one (the Prophet) has told us

⁶⁸⁹Qurtubi, *At-Tadhibkirah*, 1/369.

⁶⁹⁰Muslim; *Kitaab Al-Jannah, Baab Yadkhuluba Al-Jabbaroon*, 4/2190.

⁶⁹¹*Silsilat Al-Abaaideeth As-Saheeb*, 4/131. Al-Albani said that its *isnaad* is *sabieeb* according to the conditions of Muslim.

about it.”⁶⁹² Ibn Katheer, in a comment on these hadiths, said, “So that their punishment and suffering may be more severe, as Allah (may He be glorified and exalted), the One Whose punishment is severe, says: ‘...that they may taste the Penalty...’ (*Quran* 4: 56).”⁶⁹³

THE FOOD, DRINK AND CLOTHING OF THE PEOPLE OF HELL

The food of the people of Hell is *ad-daree'* and *az-zaqoom*, and their drink is *al-hameem*, *al-ghassleen* and *al-ghassaaq*. Allah (may He be glorified and exalted) says: ‘No food will there be for them but bitter daree’, an obnoxious thorny plant, which will neither nourish nor satisfy hunger” (*Quran* 88: 6-7). “Verily, the tree of *zaqqoom* will be the food of the sinful, like molten brass. It will boil in their insides, like the boiling of scalding water” (*Quran* 44: 43-46).

“Is that [Paradise] better entertainment or the tree of *zaqqoom*? For We have truly made it [as] a trial for the wrongdoers. For it is a tree that springs out of the bottom of Hellfire. The shoots of its fruit stalks are like the heads of the devils. Truly, they will eat thereof to fill their bellies therewith. Then on top of that they will be given to drink a mixture made of boiling water. Then, their return will be the blazing Fire of Hell” (*Quran* 37: 62-68).

What we may understand from these *aayaat* (and others which mention this tree) is that this tree is a repulsive tree, whose roots go deep into the bottom of Hell and whose branches stretch forth all over. Its fruits are so ugly that they are likened to the heads of devils. This is for everyone to easily understand just how ugly they are, even though they have never seen them. This is the hospitality that will be offered to them on that very awesome Day. May Allah protect us from this, by His Grace and Mercy.

In relation to *al-ghisleen* and *al-ghassaaq*, Allah says: “So no friend has he here this Day. Nor has he any food except corruption [or filth] from the washing of wounds [*al-ghisleen*], which none eat but those in sin” (*Quran* 69: 35-37).

“Such (will be their reward)! Then let them taste it, a boiling liquid and dark, murky, intensely-cold fluid [*ghassaaq*]! And other penalties of a similar kind to match them!” (*Quran* 38: 57-58). *Al-ghisleen* and *al-ghassaaq* mean the same thing, which is the festering pus which oozes out of the skin of the people of Hell. Qurtubi said, “It is the pus and melted skin of the people of Hell.”⁶⁹⁴

The following *aayaat* (verses) mention the four kinds of drink (including *al-ghassaaq*) that the people of Hell will have:

Al-hameem:

This is extremely hot water, as Allah (may He be glorified and exalted) says:

⁶⁹² Sharh An-Nawawi ‘ala Muslim, 1/186.

⁶⁹³ Ibn Katheer, *An-Nihayah*, 2/139.

⁶⁹⁴ *Yaqzat Uli Al-I'tebar*, p. 86.

“They will wander round between it (the flames) and boiling hot water!” (Quran 55: 44). “They will be made to drink from a boiling hot spring” (Quran 88: 5).

As-sadeed (pus):

This is what flows from the flesh and skin of the *kaafir*. Muslim reports from Jaabir that the Prophet (peace be upon him) said, “Anyone who drinks intoxicants will be made to drink the mud of *khabaal*.” They asked, “O Messenger of Allah, what is the mud of *khabaal*?” He said, “The sweat of the people of Hell,” or “The pus and melted skin of the people of Hell.”

Al-muhl:

According to the hadith of Abu Sa’eed Al-Khudri narrated by Ahmad and Tirmidhi, the Prophet (peace be upon him) said, “It is like boiling oil, and when it is brought near a person’s face, the skin of the face falls off into it.”

Their Food is Fire

Some of the sinners will be fed the burning coals of Hell as an appropriate punishment: *“Those who unjustly consume the property of orphans, [they] consume a Fire into their own bellies...” (Quran 4: 10). “Those who conceal what Allah has sent down of the Book and sell it for a miserable gain, [they] do not swallow into their stomachs anything but Fire...” (Quran 2: 174).*

As for the dress of the people in Hell, Allah, the Exalted, has told us that garments of fire will be tailored for them, as it says in the Quran: *“...But for those who deny [their Lord], for them will be cut out a garment of fire; over their heads will be poured boiling water” (Quran 22: 19).*

Whenever Ibraheem At-Taymi recited this *aayah*, he would say, “Glory be to Allah, Who has created garments out of fire.”⁶⁹⁵

Allah (may He be glorified and exalted) says:

“And you will see the sinners that Day bound together in fetters; their garments of liquid pitch and their faces covered with Fire” (Quran 14: 49-50).

THE PUNISHMENT OF THE PEOPLE OF HELL

The Intensity of the Suffering of the People of Hell

The Fire is an intense punishment, in which there are different types of torment. People would give the dearest possessions that they won in order to escape from it: *“As to those who reject faith, if they had everything on earth and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted from them. Theirs would be a grievous Penalty” (Quran 5: 36).*

Some would even sacrifice their family: *“...the sinner’s desire will be: would that he could redeem himself from the Penalty of that Day by [sacrificing] his children, his wife, and his*

⁶⁹⁵ *At-Takhweef min An-Naar*, p. 126.

brother, his kindred who sheltered him, and all that is on earth, so it could deliver him. By no means! It is a blazing fire! Stripping away the scalp” (Quran 70: 11-16).

The punishment of the people of Hell will vary in degree:

Hell has various levels. In some of them the torment is greater than others.

With regards to the lightest punishment, Al-Bukhari reported from An-Nu'maan ibn Basheer that he heard the Messenger of Allah (peace be upon him) say, “The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed a smoldering ember and his brains will boil because of it.”

Many *aayaat* confirm the different levels of punishment that will be given to the people of Hell: “*The hypocrites will be in the lowest depths of the Fire...” (Quran 4: 145).*

“...And [the sentence will be] on the Day that judgment will be established: “*Cast the people of the Pharaoh into the severest Penalty!” (Quran 40: 46).*

Ibn Rajab said, “Know that the different levels of Hell will be according to the level of their deeds for which they entered Hell.”⁶⁹⁶

The editor of this book has summarised the lengthy explanations regarding the torment of the Fire and the nature of the punishments of Hell. The following *aayaat* will suffice to demonstrate their severity.

“*Those who reject Our Signs, We shall soon cast them into the Fire. As often as their skins are burnt off, We shall change them for fresh skins that they may taste the penalty. Allah is Exalted in Power, All-Wise” (Quran 4: 56). “The Fire will burn their faces, [making] them grimace therein with their lips displaced” (Quran 23: 104).*

“*Truly the evildoers are the ones who are misguided and mad. The Day they will be dragged through the Fire on their faces [they will hear], ‘Taste the sourching touch of Hell!’” (Quran 54: 47-48).*

“*For the rejecters, We have prepared iron chains, yokes, and a blazing Fire” (Quran 76: 4).*

“*And for them are hooked rods of iron. Every time they seek to get away therefrom, from anguish, they will be driven back therein; and [it will be] said to them, ‘Taste the torment of the burning Fire!’” (Quran 22: 21-22).*

Their Cries of Sorrow and Regret

The cries of the people of Hell will be of no avail:

“...*Therein they will cry aloud, ‘Our Lord! Bring us out. We shall work righteousness, not the [deeds] we used to do...’” (Quran 35: 37). “They will say, ‘Our Lord! Our misfortune overwhelmed us and we became a people astray. Our Lord! Bring us out of this; if ever we return [to evil], then we will truly be wrongdoers!’ He [Allah] will say, ‘Be driven into it with ignominy! And speak not to Me!’” (Quran 23: 106-108).*

⁶⁹⁶Qurtubi, *At-Tadhkirah*, p. 409.

HOW TO SAVE ONESELF FROM THE FIRE

Since it is *kufr* (disbelief) that will condemn a person to eternal Hell, the way to save oneself from Hell is through having *eemaan* (faith) and doing righteous deeds. Consequently, the Muslims pray to their Lord referring to their faith:

“Those who say, ‘Our Lord! We have indeed believed: forgive us, then, our sins and save us from the agony of the Fire” (Quran 3: 16).

Many hadiths speak about the things which will protect people from the Fire, for example, love of Allah. In *Al-Mustadrak* and Ahmad's *Al-Musnad*, a report from Anas ibn Maalik (may Allah be pleased with him) states that the Messenger of Allah (peace be upon him) said, “By Allah, Allah will never throw one who loves Him and whom He loves into the Fire.”⁶⁹⁷

In *Shu'ab Al-Eemaan*, Al-Bayhaqi reports from 'Uthman ibn Abi Al-'Aas that the Prophet (peace be upon him) said, “Fasting is a shield from the punishment of Allah.” Other means of salvation from the Fire are having fear of Allah and performing jihad for His sake:

“But for him who fears the standing before his Lord, there will be two Gardens [i.e. in Paradise]” (Quran 55: 46).

Tirmidhi and Naasa'i reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “No-one who weeps out of fear of Allah will enter Hell until the milk goes back into the breast (i.e. never). Moreover, a man will never have both the dust from fighting in the way of Allah and the smoke of Hell.”⁶⁹⁸

We may also be shielded from the Fire by seeking protection with Allah, the Exalted: *“Those who say, ‘Our Lord! Avert from us the wrath of Hell, for its wrath is indeed a grievous affliction. Evil indeed is it as an abode and as a place to rest in” (Quran 25: 65-66).*

Ahmad Ibn Maajah, Ibn Hibbaan and Al-Haakim reported, with a *saheeh isnaad* from Anas, that the Messenger of Allah (peace be upon him) said, “No-one asks Allah for Paradise three times, but Paradise will say, ‘O Allah, admit him to Paradise.’ And no Muslim asks for protection from Hell three times, but Hell will say, ‘O Allah, save him from me.’”⁶⁹⁹

AL-JANNAH (PARADISE)

DEFINITION AND EXPLANATION

Paradise is the tremendous reward which Allah, the All-Powerful, has prepared for His beloved (*awliyaa'*) and those who obey Him. It is perfect joy and pleasure, where nothing is lacking and nothing can disturb its purity. What Allah, the Almighty, and His Messenger (peace be upon him) have told us about it makes us

⁶⁹⁷ *Saheeh Al-Jaami'*, 6/104.

⁶⁹⁸ *Mishkaat Al-Masabeeh*, 2/356, hadith no. 3828. The commentator said that its isnaad is *sabieeh*.

⁶⁹⁹ *Saheeh Al-Jaami'*, 5/145, hadith no. 5506.

mystified with indescribable joy because our minds are not able to comprehend the greatness of such blessings. Listen to the words of Allah, the Exalted, in this Hadith *qudsi* [sacred words of Allah narrated by the Messenger (peace be upon him)]: “I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and has never crossed the mind of any human being.” The Prophet (peace be upon him) said, “Recite, if you wish: *No person knows what is kept hidden for them of joy as reward for what they used to do*’ (*Quran 32: 17*).”

The joys of Paradise are far greater than the pleasures of this world, which pale into great insignificance in comparison. For this reason, admittance to Paradise and salvation from the Fire, according to Allah’s will and judgment, is a great victory and tremendous success: “...Only he who is saved from the Fire and admitted to the Garden will have indeed attained the object of life [or: been successful]” (*Quran 3: 185*). “Allah has promised to believers, men and women, Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme triumph” (*Quran 9: 72*).

ADMITTANCE TO PARADISE

There is no doubt that the joy of the believers will be incomparable when they will be led to the blessed Garden of Paradise, with all honour and dignity, group after group.

“And those who feared their Lord will be led to the Garden in crowds until, when they arrive there, its gates will be opened and its keepers will say. ‘Peace be upon you! You have done well! Enter here, to dwell therein [forever]’” (*Quran 39: 73*).

Intercession with Regard to Entering Paradise

We have discussed previously in this book the subject of intercession on the Day of Resurrection as proven by the holy texts, and how our dearly beloved Prophet Muhammad (peace be upon him), above all other Prophets and Messengers of Allah, will be allowed to intercede on our behalf, together with the few chosen by Allah to do so.

The Believers Will Be Purified Before They Enter Paradise

After the believers have passed over *As-Siraat* (the bridge over Hell), they will be kept on a bridge between Paradise and Hell. There they will be purified by means of settling any wrongs that existed between any of them in this world. Consequently, when they enter Paradise, they will be pure and clean; none of them will bear any ill-will towards another or demand anything of another.

Al-Bukhari reported from Abu Sa’eed Al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “The believers will be saved from the Fire, and then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another in this world until they are purified and cleansed and will be permitted to enter Paradise. By the One in

Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world.”⁷⁰⁰

The First People to Enter Paradise

As we have mentioned previously in this book, the first of mankind to ask for the gates of Paradise to be opened will be our beloved Prophet Muhammad (peace be upon him). Moreover, the first nation to enter Paradise will be the Prophet’s ummah, and the first member of this ummah to enter will be Abu Bakr As-Siddiq (may Allah be pleased with him).

Ibn Katheer⁷⁰¹ has quoted a number of hadith which state this, such as the report of Muslim from Anas (may Allah be pleased with him), according to which the Messenger of Allah (peace be upon him) said, “I will be the first one to knock at the gates of Paradise.”

Al-Bukhari, Muslim and Nasaa’i reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ‘We are the last (to appear as an ummah), but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise.’

Those Who Will Enter Paradise Without Being Called to Account

The first group of this ummah to enter Paradise will be those who were pre-eminent in their *Eemaan* (faith), *taqwa* (piety or consciousness of Allah), righteous deeds, and adherence to the true religion. They will enter Paradise all together, as one group.

Al-Bukhari reported from Sahl ibn Sa’d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Seventy thousand—or seven hundred thousand—of my ummah will enter Paradise; the first of them will not enter until the last of them does so, and their faces will look like the full moon.”⁷⁰²

It is true that with each thousand of this number, Allah will give His Prophet (peace be upon him) seventy thousand more. Ahmad reported with a *sabih isnaad* from Abu Bakr (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “I have been given seventy thousand of my ummah who will enter Paradise without being called to account. Their faces will be like that of the full moon, and their hearts will be as one. I asked my Lord, may He be glorified, for more, and he gave me, along with each [thousand] of them, seventy thousand more.”⁷⁰³

The Prophet (peace be upon him) described the characteristics of these seventy thousand. Al-Bukhari reported from Ibn ‘Abbaas that the Prophet (peace be upon him) said: “I was shown the nations, and I saw one of the Prophets pass by with a

⁷⁰⁰Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Al-Qisaas Yawm Al-Qiyamah: Fath Al-Baari*, 11/395.

⁷⁰¹IbnKatheer, *An-Nihaayah*, 2/213.

⁷⁰²Al-Bukhari, *Kitaab Bada’ Al-Khalq Ma Jaa’ fi Sifat Al-Jannah: Fath Al-Baari*, 6/318. It is also narrated by Muslim, Tirmidhi, et al.

⁷⁰³*Sabih Al-Jaami'*, 1/350, hadith no. 1068.

large group of his people, and another with a band of his people, another with only ten, another with five, and another on his own with no (followers). Then I looked and saw a large crowd of people. I asked, ‘O Jibreel, are these my ummah?’ He said, ‘No, but look at the horizon.’ So I looked, and saw a huge multitude of people. Jibreel said, ‘These are your ummah, and the seventy thousand in front will not be called to account or punished.’ I asked, ‘Why?’ He said, ‘They did not have themselves cauterized or ask for (someone to perform) *rugya* (treatment using supplications) for them, and they did not see evil omens in things [i.e. they were not superstitious]; they put their trust only in their Lord.’” ‘Ukaashah ibn Mihsan stood up and said, “Pray to Allah to make me one of them.” The Prophet (peace be upon him) said, “O Allah, make him one of them.” Then another man stood up and said, “Ask Allah to make me one of them.” The Prophet (peace be upon him) said, “Ukaashah has preceded you.”⁷⁰⁴

These may be the ones whom Allah, the Exalted, has called *al-muqarraboon* (those nearest to Allah): “*And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allah [al-muqarraboon]*” (*Quran 56: 10-12*).

More of them will be from the early generations than from the later generations: “*A multitude of those [foremost] will be from the first generations [who embraced Islam], and a few of those [foremost] will be from the later generations*” (*Quran 56: 13-14*).

The Poor Will Enter Paradise Ahead of the Rich

Tirmidhi reported from Abu Sa’eed, Ibn Maajah reported from Abu Hurayrah (may Allah be pleased with him) and Ahmad reported that the Messenger of Allah (peace be upon him) said, “The poor of the *Muhajireen* will enter Paradise five hundred years ahead of the rich *Muhajireen*.⁷⁰⁵

Elsewhere, the Prophet (peace be upon him) explained that these people are the people who have nothing to be brought to account for, and this is in addition to their jihad and virtues. Al-Haakim reported from ‘Abdullah ibn ‘Amr that the Messenger of Allah (peace be upon him) said:

“Do you know who will be the first group of my ummah to enter Paradise?” ‘Abdullah said, “Allah and His Messenger know best.” He said, “The poor of the *Muhajireen*. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them, ‘Have you been brought to account?’ They will say, ‘What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allah until we died.’ Then the gates will be opened for them, and they will stay there for forty years before anyone else enters.”⁷⁰⁶

⁷⁰⁴Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Yadkbul Al-Jannah Sab'oon Alfjan bi Ghayri Hisaab; Fath Al-Baari*

11/405.

⁷⁰⁵*Saheeb Al-Jaami'*, 4/90, hadith no. 4104.

⁷⁰⁶*Silsilah Al-Abaaideeth As-Saheehah*, 2/532, hadith no. 853. *Sheikh Naasiruddeen Al-Albani* said that it is reported by Al-Haakim, who said that it is *sahih* according to the conditions of Al-Bukhari and Muslim; Adh-Dhababi agreed with him.

Al-Bukhari reported from Usaamah ibn Zayd that the Prophet (peace be upon him) said, “I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich (Muslims) were detained (for their accounts to be reckoned), while the people of Hell were ordered to be taken to Hell.”⁷⁰⁷

The difference between the years in these hadith can be explained as quoted by Qurtubi,⁷⁰⁸ who suggested the reason to be that the poor vary in the strength of their *Eemaan* and their achievements, and the same applies to the rich. If we consider the first of the poor and the last of the rich to enter Paradise, the time span will be five hundred years, but if we consider the last of the poor and the first of the rich, the time span is forty years. Allah knows best.⁷⁰⁹

The First Three to Enter Paradise

Tirmidhi reported with a *hasan isnaad* from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “I was shown the first three (types of people) to enter Paradise: the *shaheed* (martyr); the one who is chaste and strives to have noble characteristics; and the slave who worships Allah with devotion and is faithful and sincere toward his master.”⁷¹⁰

The Sinners Among the Believers Will Enter Paradise

We have already discussed that some of the sinners among the believers will be brought forth from Hell by the intercession of the Prophet (peace be upon him).

Muslim reported from Jaabir ibn ‘Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Some people will be brought out of the Fire having been burned all over except for their faces, and they will enter Paradise.”⁷¹¹

The people of Paradise will call these people who are brought out of Hell and admitted to Paradise “*Al-Jahannamiyoon*”. Al-Bukhari reported from ’Imraan ibn Husayn (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Some of the people will be brought out of Hell through the intercession of Muhammad. They will enter Paradise and will be known as ‘*Al-Jahannamiyoon*’.”⁷¹²

We have also previously mentioned in this book the texts in the Quran and Hadith which indicate that for those who say, “*Laa ilaaha illa-Allah* (There is no god but Allah),” and have even a mustard grain, barley grain or a wheat grain of faith, or goodness, in his heart, Allah will, by His Mercy and Grace, bring them

⁷⁰⁷Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Sifat Al-Jannah wan-Naar; Fath Al-Baari*, 2/345.

⁷⁰⁸Qurtubi, *At-Tadhibkirah*, p. 470.

⁷⁰⁹IbnKatheer, *An-Nibaayah*, 2/345.

⁷¹⁰*Jaami' Al-Usool*, 10/535. The editor of *Al-Jaami'* attributed it to Ahmad, Al-Haakim and Al-Bayhaqi.

⁷¹¹Muslim, *Kitab Al-Eemaan, Baab Adna Al-Jannah Manzilatan*, 1/178.

⁷¹²Al-Bukhari, *Kitaab Ar-Riqaaq, Baab Sifat Al-Jannah wan-Naar; Fath Al-Baari*, 11/418. They are also mentioned in a hadith narrated from Jaabir by Muslim.

forth from the Fire of Hell. This also includes those with an atoms weight of faith or even half a *dinaar*'s weight of faith, and any whom Allah wills who have done any good deeds and said, "Laa ilaaha illa-Allah."

The Last Person to Enter Paradise

The Prophet (peace be upon him) has told us about the last man who will be brought out of Hell and will be admitted to Paradise, the conversation that will take place between him and his Lord, and the incredibly great honour which Allah, the Exalted, will bestow on him. Ibn Al-Atheer collected all of the hadiths on this topic in *Jaami' Al-Usool*, from which we quote the following: 'Abdullah ibn Mas'ood (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said: "I know the person who will be the last to be brought out of Hell and the last to enter Paradise. It is a man who will come out of Hell crawling on all fours. Allah will say to him, 'Go and enter Paradise.' So he will come to it and will suppose that it is full. He will go back and say, 'My Lord, I found it full.' Allah, may He be glorified, will say, 'Go and enter Paradise, for there you have something like the world and ten times over (or you have something ten times better than the world)'. He will say, 'Are you making fun of me—or laughing at me—and You are the sovereign of all?'" The narrator ('Abdullah) saw the Messenger of Allah smiling so broadly that his back teeth were visible. He used to say, "That is the one who is lowest in status of the people of Paradise" (Al-Bukhari and Muslim).

Those Who Will Enter Paradise Before the Day of Resurrection

The first human being to enter Paradise was the father of mankind, Adam (peace be upon him): "*We said, 'O Adam! Dwell you and your wife in the Garden and enjoy as you wish, but do not approach this tree or you will run into harm and transgression'*" (*Quran 7: 19*).

But Adam disobeyed Allah by eating from the tree which Allah had forbidden him to eat from, so Allah, the Exalted, sent him down from the Garden of Paradise to this world of distress and misery. Among those who will enter Paradise before the Day of Resurrection are the *shubadaa'* (martyrs): "*Think not of those who are slain in Allah's way as dead; rather, they are alive, finding their sustenance in the presence of their Lord*" (*Quran 3: 169*).

DESCRIPTION OF PARADISE

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world.

The *Sahaabah* (Companions) asked the Prophet (peace be upon him) about the buildings of Paradise. He replied with a wonderful description: "Bricks of gold and silver, mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron; whoever enters it is filled with joy and will never feel miserable. He will live there forever and will never die. Their clothes will never wear out and their

youth will never fade.”⁷¹³ Allah the Almighty, describes: “*And when you look there [in Paradise], you will see a great delight and a great dominion*” (*Quran 76: 20*). “*No person knows what is kept hidden for them of joy as a reward for what they used to do*” (*Quran 32: 17*).

The Gates of Paradise

Paradise has gates which the believers will enter, just as the angels enter therein: “*Adn [Eden] [everlasting Gardens] of Paradise, whose doors will be opened for them*” (*Quran 38: 50*).

Allah, the Exalted, has told us that these gates will be opened when the believers reach them, and they will be welcomed by the angels with greetings of peace. The number of gates is eight, one of them is called *Rayyaan*, which is exclusively for those who fast. Al-Bukhari and Muslim reported from Sahl ibn Sa'eedi that the Messenger of Allah (peace be upon him) said, “In Paradise there are eight gates. There is one gate called *Rayyaan*. No-one will enter it except those who fast. When they have entered it will be locked behind them, and no-one else will enter it.”⁷¹⁴

There are also gates for those who pray often, those who give charity and those who fight in jihad. In a hadith reported by both Al-Bukhari and Muslim, Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever spends a pair (of anything) from his wealth for the sake of Allah will be called from the gates of Paradise, and Paradise has eight gates. Whoever will be from the people of *salaat* (i.e. praying regularly, properly, obligatory and voluntary prayers), will be called from the gate of prayer; whoever will be from among the people of *sadaqah* (those who spend in charity) will be called from the gate of charity; whoever will be from among the people of jihad, will be called from the gate of jihad; and whoever will be from among the people of fasting (obligatory and voluntary fasts), will be called from the gate of fasting.” Abu Bakr (may Allah be pleased with him) said, “By Allah, it would not matter if a person was called from any of them, but will anyone be there who will be called from all of them, O Messenger of Allah?” He (peace be upon him) said, “Yes, and I hope you will be one of them.”⁷¹⁵

Muslim, Ahmad and others reported that *Ameer Al-mu'mineen* 'Umar ibn Al-Khattab (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said, “Whoever performs *wudoo'* and does it well, then lifts his gaze to the heavens and says, ‘*Ashhadu an la ilaaха illا-Allah wahdahu laa shareeka lah, wa ashhadu ana Muhammadañ 'abdahu wa rasooluh*’ (I bear witness that there is none worthy of worship but Allah, Who has no partners, and I bear witness that

⁷¹³Ahmad, Tirmidhi and Ad-Daarimi. See *Mishkaat Al-Masabeh*, 3/29. Its isnaad are *saheeh*, as the editor of *Al-Mishkaat* indicates.

⁷¹⁴Ibn Katheer, *An-Nihayah*, 2/214.

⁷¹⁵Ibid.

Muhammad is His slave and His Messenger),’ the eight gates of Paradise will be opened to him, and he will enter it through any gate he wishes.”⁷¹⁶

The Prophet (peace be upon him) told us there is a gate which is specific for those who will not be called to account. In a hadith reported by Al-Bukhari and Muslim, Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, “Allah will say, ‘O Muhammad, admit those of your ummah who do not need to be brought to account through the right-hand gate; the others will enter through other gates, like the rest of the people.’”

In the same hadith, the Prophet (peace be upon him) described the size of the gates, “By the One in Whose hand is the soul of Muhammad, the distance between two panels of the gates of Paradise, or between the two gateposts, is like the distance between Makkah and Hajar, or between Makkah and Basra.”⁷¹⁷

The gates of Paradise are open during Ramadaan. Al-Bukhari, Muslim and Ahmad reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “When the month of Ramadaan comes, the gates of heaven are opened.” According to another report: “...The gates of Paradise are opened, and the gates of Hell are closed.”⁷¹⁸

The Grades of Paradise

We have previously mentioned that there are different levels in Paradise, and its inhabitants will be in different ranks and categories according to their deeds and position in Paradise, as Allah, the Exalted, wills. We will quote here some of the texts referring to these levels: *“But whoever comes to Him as a believer and has done righteous good deeds, for such are high ranks [in the Hereafter]”* (Quran 20: 75). *“See how We prefer one above another, and verily, the Hereafter will be greater degrees and greater in preference”* (Quran 17: 21).

“Those Messengers: We favoured some over others; to some of them Allah spoke; others He raised to degrees [of honour]; and to Eesa [Jesus], the son of Maryam [Mary], We gave clear proofs and evidence and supported him with Rooh Al-Quds [Jibreel]...” (Quran 2: 253).

“Not equal among you are those who spent and fought before the conquest [of Makkah]. Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best [reward]...” (Quran 57: 10). *“Allah will exalt in degree those of you who believe and those who have been granted knowledge. And Allah is Well-Acquainted with what you do”* (Quran 58: 11).

Al-Bukhari reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: “Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadaan will be granted Paradise as a right by Allah, no matter whether he fights in Allah’s cause or remains in the land where he is born.” The people said, “O Messenger of Allah,

⁷¹⁶Ibid., 2/219.

⁷¹⁷Ibid., 2/221.

⁷¹⁸*Mishkaat Al-Masabeh*, 1/612.

shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades (ranks) which Allah has reserved for the *mujahideen* who fight in His cause, and the extent of the difference (distance) between each of the two grades is like the distance between the heavens and the earth. So when you ask Allah for something, ask for *Al-Firdaws*, which is the best and highest part of Paradise.” The narrator added that he thought the Prophet (peace be upon him) said, “Above it (*Al-Firdaws*) is the Throne of the Most Merciful, and from it originate the rivers of Paradise.”⁷¹⁹

The Prophet (peace be upon him) explained that the people will be in different grades in Paradise according to their status. Al-Bukhari and Muslim reported from Abu Sa’eed Al-Khudri (may Allah be pleased with him) that the Prophet (peace be upon him) said:

“The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority (in reward) over them.” The people asked, “O Messenger of Allah, are these the dwellings of the Prophets which no-one else can attain?” He replied, “No, by the One in Whose hand is my soul; they are for men who believed in Allah and also His Messengers.”⁷²⁰

The rewards of Paradise will come from the patience which involved self-sacrifice and being steadfast for the sake of Allah, standing in front of Him as a true slave to Him. These are the attributes of *al-muqarraboon*, as Allah (may He be glorified and exalted) says: “And it is not your wealth nor your children that bring you nearer to Us, but only he [will please Us] who believes and does righteous deeds; for such, there will be a twofold reward for what they did, and they will reside in high dwellings [in Paradise], in peace and security” (*Quran* 34: 37).

The inhabitants of the highest grades of Paradise will enjoy greater pleasures than the people below them. Allah, the Exalted, has promised two Gardens to those who fear Him: “But for Him who fears the standing before his Lord, there will be two Gardens” (*Quran* 55: 46). Allah described these Gardens and then said: “And besides these two, there are two other Gardens” (*Quran* 55: 62).

These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned the second time will realise that they are lower than the first two, because the first two are for the *muqarraboon* (those who are close to Allah), while the second two are for *ashaab al-yameen* (those on the right hand), as ‘Abbaas and Abu Moosa Al-Ash’ari indicated.⁷²¹

Al-Bukhari and Muslim reported from Abu Moosa Al-Ash’ari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Two gardens of silver, their vessels and everything in them, and two gardens of gold,

⁷¹⁹Al-Bukhari, *Kitaab Al-Jihad, Baab Darajaat Al-Mujahideen fi Sabeelillah*; *Fath Al-Baari*, 6/11.

⁷²⁰Al-Bukhari: *Kitab Bada’ Al-Khalq, Baab Sifat Al-Jannah wan-Naar*, *Fath Al-Baari*, 6/220; Muslim: *Kitaab Al-Jannah, Baab Tara’i Abl Al-Jannah Abl Al-Ghuraf*, 4/2177, hadith no. 2831.

⁷²¹Qurtubi, *At-Tadhkirah*, p. 440.

their vessels and everything in them; and there will be nothing between the people and their seeing Allah except the attire of pride over His face in the Paradise [Garden] of ‘Adn (Eden).”⁷²²

Allah, the Exalted, described the drink of the pious in Paradise: “*Verily, the abraar [pious, who fear Allah and avoid evil] will drink a cup [of non-intoxicating wine] mixed with water from a spring in Paradise called Kafoor*” (*Quran 76: 5*). “*And they will be given to drink there a cup mixed with zanjabeel [ginger]*” (*Quran 76: 17*).

The highest position in Paradise

The highest position in Paradise, called *Al-Waseelah*, will be attained by only one person. It will be attained, *insha Allah*, by the Chosen Prophet, the best of Allah’s creation, our Prophet Muhammad (peace be upon him). In *An-Nibayah*, Ibn Katheer said, “There have been statements referring to the highest position in Paradise, *Al-Waseelah*. This is the position for the Messenger of Allah (peace be upon him).”

Muslim reported that ‘Abdullah ibn ‘Amr ibn Al-‘Aas (may Allah be pleased with him) said that he heard the Messenger of Allah (peace be upon him) say: “When you hear the *muadhdhin* call, say what he says and then send blessings on me, for whoever sends blessings on me, Allah will return it to him tenfold. Then ask Allah to grant for me *Al-Waseelah*, for whoever asks Allah to grant me *Al-Waseelah*, intercession will be granted for him.”

The *Sahaabah* asked the Prophet (peace be upon him), “What is *Al-Waseelah*?” He said, “It is the highest grade in Paradise, which only one man will reach; I hope that I will be the one.”

This is reported by Ahmad from Abu Hurayrah (may Allah be pleased with him). Ahmad also reported from Abu Sa’eed that the Messenger of Allah (peace be upon him) said, “*Al-Waseelah* is a rank above which there is no other in the sight of Allah. Ask Allah to grant me *Al-Waseelah*.⁷²³

Those who have the highest levels

Among those who will occupy the highest of levels in Paradise are the *shuhada’* (martyrs), the best of whom are those who fight in the front ranks, never turning their faces away from the conflict until they are killed. Ahmad and Tabaraani reported with a *sahih isnaad* from Na’eem ibn Hamaar⁷²⁴ that the Prophet (peace be upon him) said, “The best of the *shuhada’* are those who fight in the first rank and do not turn their faces away until they are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Lord will smile at them, and

⁷²²*Jaami’ Al-Usool*, 10/498, hadith no. 8029.

⁷²³Ibn Katheer, *An-Nibayah*, 2/2332.

⁷²⁴Ibn Hajar said in *Tagreeb At-Tahdeeb* that Na’eem ibn Hammaar, Hibaar or Khammaar, belonged to the tribe of Ghatafan and was a *Sahaabi*, and the majority of sources give his father’s name as Himaar.

whenever your Lord smiles upon any of His slaves, that person will not be brought to account.”⁷²⁵

The following *ahaadeeth* (hadiths) reported by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) describe those who will attain high status and rank in Paradise: The Messenger of Allah (peace be upon him) said, “The one who helps widows and the destitute is like the one who fights in jihad for the sake of Allah.” The narrator (Abu Hurayrah) thought the Messenger of Allah (peace be upon him) said, “And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast.”⁷²⁶

He (peace be upon him) also said, “The one who sponsors an orphan, whether from his own wealth or from the orphan’s wealth, I and he will be like these two in Paradise,” and Maalik (the narrator) gestured with his forefinger and middle finger.⁷²⁷

Ahmad reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Allah will raise the status of His righteous slave in Paradise, and he will say, ‘O My Lord, how could I deserve this?’ He [Allah] will say, ‘Because your child sought forgiveness for you.’”

Ibn Katheer said that this is reported with a *saheeh isnaad*, although none of the authors of the Six Books reported it. But there is a corroborating report in Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said, “When a son of Adam dies, his good works come to an end, except for three: *sadaqah jaariyah* (ongoing charity), beneficial knowledge (which he discovered or propagated), and a righteous son who prays for him.”⁷²⁸

The Soil of Paradise

Al-Bukhari and Muslim reported the hadith of **Al-Mi’raaj** (the Prophets ascent to heaven) through Anas ibn Maalik from Abu Dharr (may Allah be pleased with him). In the hadith, Abu Dhaar reported the Messenger of Allah (peace be upon him) saying, “I entered Paradise, where I saw lights of pearl and its soil was musk.”

Ahmad, Tirmidhi and Ad-Daarimi reported that Abu Hurayrah (may Allah be pleased with him) said, “I asked, ‘O Messenger of Allah, from what are people made?’ He (peace be upon him) replied, ‘From water.’ We asked, ‘From what is Paradise built?’ He said, ‘Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed

⁷²⁵Ahmad, *Saheeh Al-Jaami’ As-Sagheer*: 1/363, hadith no. 1118.

⁷²⁶Muslim: *Kitaab As-Zuhd, Baab Al-Ihsaan ilal-Arrialah wal-Miskeen wal-Yateem*, 2/2286, hadith no. 2982.

⁷²⁷Ibid.

⁷²⁸Ibn Katheer, *An-Nibayah*, 2/340.

with joy and will never die; his clothes will never wear out and his youth will never fade away.”⁷²⁹

The Rivers of Paradise

Allah, may He be Exalted, has told us that rivers flow beneath Paradise:

“And give glad tidings to those who believe and do righteous deeds that for them will be Gardens under which rivers flow...” (Quran 18: 31).

The Prophet (peace be upon him) has told us clearly about the rivers of Paradise. He related this from what he had seen during his *Isra'* (night journey), “...I saw four rivers flowing out from beneath *Sidrat Al-Muntaha*, two visible rivers and two hidden. I asked, ‘O Jibreel, what are these rivers?’ He said, ‘The two visible rivers are the Nile and the Euphrates, and the two hidden rivers are rivers in Paradise.’”⁷³⁰

Another of the rivers is *Al-Kawthar*, which Allah, the Almighty, has given to His Messenger (peace be upon him): “*Verily, We have granted you [O Muhammad] Al-Kawthar*” (*Quran 108: 1*).

The Prophet (peace be upon him) saw *Al-Kawthar* and told us about it. Al-Bukhari reported from Anas ibn Maalik that the Prophet (peace be upon him) said, “While I was walking in Paradise, I saw a river whose banks were domes of hollow pearls, and I asked, ‘What is this, O Jibreel?’ He said, ‘This is *Al-Kawthar* which your Lord has given to you.’ And its scent—or its mud—was of fragrant musk.” Hudbah [one of the narrators] was not sure if he said *Teeb* (scent) or *Teen* (mud).⁷³¹

The rivers of Paradise do not contain just water. There are rivers of water, of milk, of wine and of clear honey. Allah (may He be glorified and exalted) says:

“The description of Paradise which the muttaqoon [pious] have been promised is that in it are rivers of water which will never spoil, rivers of milk whose taste will never change; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure]...” (Quran 47: 15).

Tirmidhi reported, with a *sahih isnaad* from Haakim ibn Mu'awiya (the grandfather of Bahz ibn Haakim), that the Messenger of Allah (peace be upon him) said, “In Paradise there is a sea of honey, a sea of wine, a sea of milk and a sea of water, and the rivers flow out of these seas.”⁷³²

The Springs of Paradise

In Paradise there are many springs that provide drinks for different tastes: “*Truly, the muttaqoon [pious] will be amide Gardens and water-springs...*” (*Quran 15: 45*).

⁷²⁹ *Mishkaat Al-Masabeh*, 3/89, hadith no. 5630. The editor said it has corroborating *asaanid* (chains of narration). It appears in the *silsilat Al-Ahaadeeth As-Saheehah*.

⁷³⁰ Muslim: *Kitaab Al-Eemaan, Baab Al-Isra'*, 1/150, hadith no. 164.

⁷³¹ Al-Bukhari: *Kitaab Ar-Riqaaq, Baab fil-Hawd, Fath Al-Baari*, 11/464.

⁷³² *Jaami' Al-Usool*, 10/58. The editor said that Tirmidhi reported this in *Kitaab Sifat Anbaar Al-Jannah*. It is also reported by Ad-Darimi. Tirmidhi said that it is a *sahib hasan* hadith, and it is as it is said.

In Paradise there are two pure and undiluted springs from which the *muqarraboon* will drink, while the *abraar* will drink theirs mixed with something else.

The first is the spring of *Kafoor*: “*Verily, al-abraar [pious, who fear Allah] shall drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor, A spring wherfrom the slaves of Allah will drink, flowing abundantly at their wish*” (*Quran 76: 5-6*).

The second is the spring of *Tasneem*: “*Verily, al-abraar [the pious] will be in delight, On thrones, looking [at all things]. You will recognize in their faces the glow of delight. They will be given to drink pure sealed wine, whose seal is musk, and for this let [all] those strive who want to strive [i.e. hasten in their obedience to Allah]. It [the wine] will be mixed with Tasneem, a spring from which those nearest to Allah drink*” (*Quran 83: 22-28*).

The Places and Tents of Paradise

Allah, the Exalted, will build beautiful dwellings for the people of Paradise: “...And beautiful mansions in Gardens of everlasting bliss...” (*Quran 9: 72*). “...And they will reside in the high dwellings, in peace and security” (*Quran 34: 37*).

According to a hadith narrated by Ahmad and Ibn Hibbaan from Abu Maalik Al-Ash’ari and Tirmidhi from ‘Ali (may Allah be pleased with him), the Prophet (peace be upon him) said, “In Paradise there are dwellings whose inside can be seen from the outside and the outside can be seen from the inside. Allah has prepared them for those who feed the hungry, speak softly and gently, fast continuously, and pray at night while the people are asleep.”⁷³³

Allah has also told us there are tents or pavilions in Paradise: “*Houris [beautiful, fair females] restrained in pavilions*” (*Quran 55: 72*).

According to some reports, the pavilions are sixty miles wide. Al-Bukhari reported from ‘Abdullah ibn Qays that the Messenger of Allah (peace be upon him) said, “The tent is a hollowed out pearl, thirty miles high; in each corner if it the believer will have a wife whom no one else can see.” Abu ‘Abd As-Samad and Al-Harith reported from Abu ‘Imraan that the wording was sixty miles high.⁷³⁴

Ahmad, Al-Bukhari, Muslim, Tirmidhi and Ibn Maajah reported from ‘Uthmaan that the Messenger of Allah (peace be upon him) said, “Whoever builds a mosque for the sake of Allah, Allah will build something similar for him in Paradise.”⁷³⁵

Muslim, Ahmad, Abu Dawood, Nasaa’i and Ibn Majaah reported from Umm Habeebah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, “Whoever prays twelve extra (supererogatory) *rak’ahs* every day,

Allah will build a house for him in Paradise.”⁷³⁶

⁷³³ *Saheeh Al-Jaami’ As-Sagheer*, 2/220, hadith no. 2119.

⁷³⁴ Al-Bukhari; *Kitaab Bada’ Al-Khalq, Baab Sifat Al-Jannah, Fath Al-Baari*, 6/318.

⁷³⁵ *Saheeh Al-Jaami’ As-Sagheer*, 5/265., hadith no. 6007.

⁷³⁶ *Ibid.*, 5/316, hadith no. 6234.

The Light of Paradise

Qurtubi said, “The scholars said there is no night and day in Paradise; rather, they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This is mentioned by Abu Al-Faraj ibn Al-Jawzi.”⁷³⁷

In his commentary on the *aayah*: “...And they will have therein their sustenance, morning and evening. Such is the Paradise, which We shall give as an inheritance to those of Our slaves who were al-muttaqoon [pious and righteous]” (*Quran* 19: 62-63).

Ibn Katheer said, “This means something approximate to the times of day and night; it does not mean that there will be day and night there. They will know the passing of time by changes in the light.”⁷³⁸

On the same subject, Ibn Taymiyah said, “There is no sun or moon in Paradise and no day or night, but they (the inhabitants) will know morning and evening from a light that shines from the direction of the Throne.”⁷³⁹

The Fragrance of Paradise

Paradise is filled with a wonderfully pleasing fragrance, which the believers will be able to discern from a great distance. Ahmad, Nasaa’i, Ibn Majaah and Al-Haakim reported with a *sabeh isnaad* (authentic chain of narrators) that the Messenger of Allah (peace be upon him) said, “Whoever kills a man of *Ahl Adh-Dhimmah* (non-Muslims living under Islamic rule and protection) will not smell the fragrance of Paradise, even though its fragrance can be detected from a distance of forty years’ of travelling.”⁷⁴⁰

“Verily, for the Muttaqoon, there will be a success [Paradise], gardens and grape yards” (*Quran* 78: 31-32). “In them [both] will be fruits and date palms and pomegranates” (*Quran* 55: 68). “And those on the Right Hand, who will be those on the Right Hand? [They will be] among thorn-less lotus trees; among acacia trees with fruits piled one above another; and wide-spreading shade; by water flowing constantly; and fruit in plenty” (*Quran* 56: 27-32).

What Allah, the Exalted, has told us about the trees of Paradise is only a small part of what Paradise contains: “In them [both] will be every kind of fruit in pairs” (*Quran* 55: 52). “Verily, the muttaqoon shall be amid shades and springs; And fruits, such as they desire” (*Quran* 77: 41-42).

In short, Paradise contains all kinds of fruits and other joys that one’s heart could desire: “Trays of gold and cups will be passed around them; [there will be] therein all that one’s soul could desire, all that the eyes could delight in, and you will abide therein forever” (*Quran* 43: 71).

⁷³⁷Qurtubi, *At-Tadhkirah*, p. 504.

⁷³⁸Tafseer Ibn Katheer, 4/471.

⁷³⁹Majmoo’ Al-Fataawa Sheikh Al-Islam, 4/312.

⁷⁴⁰Sabeh Al-Jaami’, 3/337, hadith no. 6333.

The Trees and Plants of Paradise

Some of the trees of Paradise

The Messenger of Allah (peace be upon him) told us wondrous things about some of the trees in Paradise which indicates they are so amazingly huge that trying to imagine them makes one's head spin: Al-Bukhari and Muslim reported from Abu Sa'eed Al-Khudri (may Allah be pleased with him), that the Prophet (peace be upon him) said, "In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath."⁷⁴¹

The Prophet (peace be upon him) told us about what he saw of the Lote-tree on his night journey to Paradise: "Then I was shown *Sidrat Al-Muntaha* (lote tree of the farthest boundary), and I saw its *nabq* (fruits) which looked like the clay jugs of Hajar (a town in Arabia) and its leaves were like the ears of elephants. Jibreel said, 'This is *Sidrat Al-Muntaha*.' There were four rivers, two hidden and two visible. I asked, 'What is this, O Jibreel?' He said, 'The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates'" (Al-Bukhari and Muslim).⁷⁴²

The tree of *Tooba* is a huge tree which produces the fabric for the clothing of the people of Paradise. Ahmad, Ibn Jareer and Ibn Hibbaan reported from Abu Sa'eed Al-Khudri that the Messenger of Allah (peace be upon him) said, "*Tooba* is a tree in Paradise as big as a hundred years' journey; the clothes of the people of Paradise come from its calyces (the outer parts of its flowers)."⁷⁴³

The best aromatic plants in Paradise

The Prophet (peace be upon him) told us that the best aromatic plant in Paradise is henna. In *Mu'jam At-Tabaraani Al-Kabeer*, a report from 'Abdullah ibn 'Amr, whose *isnaad* is *saheeh* according to the conditions of Al-Bukhari and Muslim, states that the Prophet (peace be upon him) said, "The best of the aromatic plants of Paradise is henna."⁷⁴⁴

The trunks of the trees in Paradise

Tirmidhi, Ibn Hibbaan and Al-Bayhaqi reported with a *saheeh isnaad* from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "There is no tree in Paradise that does not have a trunk made of gold."⁷⁴⁵

How the believer can increase his share of trees in Paradise

⁷⁴¹ Al-Bukhari; *Kitaab Ar-Riqaaq, Baab Sifat Al-Jannah, Fath Al-Baari*, 11/416; and Muslim, *Kitaab Al-Jannah, Baab Inna fil Jannah Shajarah*, 2/2176, hadith no. 2828.

⁷⁴² *Saheeh Al-Jaami'*, 3/18, hadith no. 2861; he attributed it to Al-Bukhari, Muslim, Ahmad and Tirmidhi.

⁷⁴³ *Silsilat Al-Ahaadeeth As-Saheehah*, 4/639, hadith no. 1985; the *isnaad* is *hasan*.

⁷⁴⁴ *Ibid.*, 3/407, hadith no. 1420.

⁷⁴⁵ *Saheeh al-Jaami' As-Sagheer*, 5/150. Ibn Katheer said in *An-Nibayah* (2/254): it was reported by Tirmidhi, who said it is *saheeh hasan*.

Prophet Ibraheem (peace be upon him) asked Prophet Muhammad (peace be upon him), on the night of the *Isra'* (night journey to Paradise), to convey his greetings to this ummah (Islamic community) and tell them how they can increase the trees in Paradise. Tirmidhi reported with a *hasan isnaa'd* from Ibn Mas'ood that the Messenger of Allah (peace be upon him) said, "I met Ibraheem on the night that I was taken on the Night Journey, and he said, 'O Muhammad, tell your ummah that Paradise is a land whose soil is good and its water sweet. It is an empty plain, which will be planted with [the words] *Subhaan Allah, Al-Hamdu-lillah, Laa ilaaha illa-Allah* and *Allahu Akbar*.'"⁷⁴⁶

The Animals and Birds of Paradise

The kinds of birds and animals which exist in Paradise are known only to Allah, the Exalted. He told us that among the delights enjoyed by the people of Paradise will be: "...The flesh of fowls, any that they may desire. And [there will be] Hoor [fair females] with wide, lovely eyes [as wives for the pious]" (*Quran 56: 21-22*).

Tirmidhi reported from 'Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) was asked, "What is *Al-Kawthar*?" He replied, "That is a river that Allah has given me (meaning in Paradise). It is whiter than milk and sweeter than honey, and in it are birds with necks like the necks of camels." Umar said, "These birds will be in bliss." The Messenger of Allah (peace be upon him) said, "Those who eat them will be more blissful."⁷⁴⁷

Muslim reported the hadith from Abu Mas'ood al-Ansari, who said: "A man brought a haltered she-camel and said: 'This is for the sake of Allah.' The Messenger of Allah (Peace be upon him) said: 'For this, on the Day of Resurrection you will have seven hundred she-camels, each of them haltered.'"⁷⁴⁸

THE PEOPLE OF PARADISE

The Deeds for Which People Will Enter Paradise

The Quran often states that the people of Paradise are those who do righteous deeds, and states that it is the righteous deeds that will earn Paradise for the one who does them, if Allah, the Exalted, wills this for them by His Mercy and Grace:

"And give glad tidings to those who believe and do righteous good deeds that for them will be the Gardens under which rivers will flow. Every time they will be provided with a fruit therefrom, they will say, 'This is what we were provided with before,' and they will be given things in resemblance, and they shall have therein *azwajun mutabharatun* [purified spouses], and they will abide therein forever" (*Quran 2: 25*).

"These! For them will be Gardens of Eternity; beneath them rivers will flow. They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy

⁷⁴⁶ *Saheeh Al-Jaami' As-Sagheer*, 5/34, hadith no. 5028.

⁷⁴⁷ *Mishkaat Al-Masabeeh*, 2/91. Naasirudeen Al-Albani said that its *isnaad* is *hasan*.

⁷⁴⁸ *Mishkaat Al-Masabeeh*, 2/350, hadith no. 3799.

brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!" (Quran 18: 31).

The following two *aayaat* describe the righteous deeds for which a person may deserve Paradise: “*Shall he who knows that what has been revealed to you [O Muhammad] from your Lord is the truth be like him who is blind? But it is only the men of understanding who pay heed; those who fulfill the Covenant of Allah and break not the mithaq [bond, treaty]; those who join that which Allah has commanded to be joined, fear their Lord, and dread the terrible reckoning; and those who remain patient, seeking their Lord's countenance, perform As-Salaat [prayer], and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end, 'Adn Gardens of Eden [everlasting], which they shall enter and [also] those who acted righteously from among their fathers and their wives and their offspring. And angels shall enter unto them from every gate [saying], 'Salaamun 'alaykum [peace be upon you] for that you persevered in patience! Excellent indeed is the final home!" (Quran 13: 19-24).*

“*Successful indeed are the believers; those who offer salaat with all solemnity and full submissiveness; and those who turn away from al-laghw [false, evil talk]; and those who pay the zakah; and those who guard their chastity, except from their wives [or the slaves] that their right hands possess; for them they are free from blame, but whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their duties [that Allah ordains] and guard their [five compulsory] prayers. These are indeed the inheritors, who shall inherit the Firdaws [highest level of Paradise]. They shall dwell therein forever" (Quran 23: 1-11).*

The Way to Paradise is Very Difficult

Paradise has a very high grade and degree, and ascending to lofty places takes a great deal of effort. The way to Paradise is filled with things which go against human wishes and inclinations, which needs strong determination and willpower. In a hadith narrated by Al-Bukhari and Muslim from Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, “Hell has been veiled with desires, and Paradise has been veiled with hardships.”⁷⁴⁹

An-Nawawi commented on this hadith, “This is an example of the beautiful, eloquent and concise speech of which the Prophet (peace be upon him) was capable of uttering, in which he gives a beautiful analogy. It means that nothing will help you reach Paradise except going through hardships, and nothing will lead you to Hell but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships, and the veil of evil is torn down by giving in to whims and desires. Hardship includes striving consistently and patiently in worship, retaining one's anger, forgiving, being patient, giving charity, being kind to those who mistreat you, resisting physical desires etc.”⁷⁵⁰

The People of Paradise Will Have Their Place in Hell Demolished and the Burden of Hell Will Be Given to the Dwellers Therein

⁷⁴⁹Jaami' Al-Usool, 10/521, hadith no. 8069.

⁷⁵⁰Sharh An-Nawawi 'ala Muslim, 17/165.

Allah, the Exalted, has given two positions to every descendant of Adam: a position in Paradise and a position in Hell. Ibn Katheer explained this when he said in his commentary: “Ibn Abi Haatim said, quoting the isnad going back to Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said, “There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished.”⁷⁵¹

Muslim reported from Abu Burdah from Abu Moosa that the Prophet (peace be upon him) said, “Some among the Muslims will come on the Day of Resurrection with sins as great as a mountain. Allah, the All-Merciful, will forgive them but will put (the burden of sin) on the Jews and the Christians (for their disbelief and sins).”

Will There Be More Men or Women in Paradise?

Men and women engaged in a dispute at the time when the *Sahaabah* were still alive, so they consulted with Abu Hurayrah (may Allah be pleased with him), who said that women would form the majority in Paradise. This is on the basis of the words of the Prophet (peace be upon him), “The first group to enter Paradise will be as beautiful as the moon, and the group that follows them will be like the brightest shining stars in the sky. Each man of them will have two wives, the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty. None will remain a bachelor in Paradise.”⁷⁵²

The hadith clearly states that there will be more women than men in Paradise as each man will have two or more wives. Some believed there would be more men as another hadith states: “I saw that they (women) formed the majority of the people of Hell.” However, this does not mean that women will not also be the majority of the people in Paradise.⁷⁵³

Those Who Die Before the Age of Legal Accountability

The children of the believers

The children of the believers who die before reaching the age of puberty will be in Paradise, *insha Allah*, by the Grace and Mercy of Allah. Allah (may He be glorified and exalted) says: “And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned” (*Quran 52: 21*).

Concerning the *aayah*: “Every person is a pledge for what he has earned” (*Quran 74: 38*), ‘Ali ibn Taalib (may Allah be pleased with him) understood it to indicate that the

⁷⁵¹Muslim, *Kitaab Al-Jannah, Baab Anwal Zumrah Tadkbul Al-Jannah*, 4/2179, hadith no. 2834.

children of the believers would be in Paradise because they did not earn anything for which they could be considered a pledge.⁷⁵⁴

Al-Bukhari reported the hadith of Anas and a hadith from Abu Hurayrah according to which the Prophet (peace be upon him) said, “He whose three children died before the age of puberty will have a shield against the Fire or he will enter Paradise.”⁷⁵⁵

According to a hadith narrated by Al-Baara’ (may Allah be pleased with him): “When the Prophet’s son Ibraheem died, the Messenger of Allah (peace be upon him) said, “There will be a wet nurse for him in Paradise.”⁷⁵⁶

Muslim and Ahmad reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Their little ones are the page-boys of Paradise. One of them will meet his father (the narrator added: or he said his parents) and take hold of his clothes (the narrator added: or he said his hand) just as I am taking hold of the hem of your garment, and he will not let go.” Or he said “And will not let go until Allah admits him to Paradise.”⁷⁵⁷

Abu Na’eem, Ad-Daylami and Ibn ‘Asaakir reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “The children of the believers will be in Paradise, being looked after by Prophet Ibraheem and (his wife) Saarah, until they give them back to their parents on the Day of Resurrection.”⁷⁵⁸

Although these hadith indicate that every believer’s child will be in Paradise, the correct opinion is not to make any statement in this regard as it is only by the Will, Grace and Mercy of Allah that any person is admitted into His Gardens of Paradise.

The children of the *mushrikeen* (disbelievers)

The scholars are of differing opinion with regard to the children of the *mushrikeen* (disbelievers) and their admittance to Paradise.

Abu Hurayrah (may Allah be pleased with him) said, “The Prophet (peace be upon him) was asked about the children of the *mushrikeen*, and he said, ‘Allah Who created them knows best what they would have done.’” He also reported that the Prophet (peace be upon him) said, “Every child is born in a state of *fitrah* (the natural state of man), and his parents make him a Jew or a Christian or a Magician, just as an animal produces a perfect baby animal: do you find it mutilated?”⁷⁵⁹

The indication here is that each child is pure in the true faith (born in a natural state of *fitrah*) until his parents make him turn toward another faith. Thus, as an

⁷⁵⁴ *At-Tadbkirah* by Qurtubi, p. 511; Tirmidhi, *Nawadir Al-Usool*.

⁷⁵⁵ Al-Bukhari, *Kitab Al-Janaa’iz*, Baab Ma Qeela fi Awaad Al-Muslimeen, *Fath Al-Baari*, 3/118.

⁷⁵⁶ *Ibid.*, 3/244.

⁷⁵⁷ *Silsilat Al-Ahaadeeth As-Saheehah*, 1/174, hadith no. 432.

⁷⁵⁸ *Silsilat Al-Ahaadeeth As-Saheehah*, 3/451. Hadith no. 1476.

⁷⁵⁹ Al-Bukhari, *Kitaab Al-Jannah’iz*, Baab Ma Awalaad Al-Mushrikeen, *Fath Al-Baari*, 3/246.

innocent child, belonging to parents who are among of the *mushrikeen*, has no choice or awareness of this impure faith, therefore its innocence and purity toward the true remains, and so the child would enter Paradise. However, once again it is better not to make such a statement because, as we have said before, it is only by the Will, Grace and Mercy of Allah, the Almighty, a person will enter Paradise.

The Leaders of the People of Paradise

The leaders of the men of Paradise

A number of the *Sahaabah*, including ‘Ali ibn Abi Talib, Anas ibn Maalik, Abu Hudhayfah, Jaabir ibn ‘Abdullah and Abu Sa’eed Al-Khudri (may Allah be pleased with them all), reported that the Messenger of Allah (peace be upon him) said, “Abu Bakr and ‘Umar will be the leaders of the men of Paradise from the earlier and the later generations.”⁷⁶⁰

The leaders of the youth in Paradise

Many reports which reach the level of *Tawaatur* prove that the hadith mentioning that Hasan and Husayn would be the leaders of the youth in Paradise is authentic, and *Sheikh Nasirudeen Al-Albani* compiled the *asaaneed* (chains of narrators) of this hadith in his work *Silsilat Al-Abaaadeeth As-Saheehah*: Tirmidhi, Al-Haakim, At-Tabaraani, Ahmad and others reported from Abu Sa’eed Al-Khudri that the Messenger of Allah (Peace be upon him) said, “Hasan and Husayn are the leaders of the youth in Paradise.”

The leaders of the women in Paradise

Ahmad, At-Tahaawi and Al-Haakim reported a hadith with a *sabeeh isnaad* from Ibn ‘Abbaas, who said, “The Messenger of Allah (peace be upon him) drew four lines and then said, ‘Do you know what these are?’ They said, ‘Allah and His Messenger know best.’ He said, ‘The best of the women of Paradise are Khadeejah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint Imraan and Aasiyah bint Muzahim the wife of the Pharaoh.’”⁷⁶¹

Maryam is the ‘First Lady’, and the reason why she is considered the best of all women is clearly stated in the Qur'an: “Behold! The angels said, ‘O Maryam! Allah has chosen you, purified you, and chosen you above the women of all nations’” (*Quran 3: 42*).

How can she not be the best of women when Allah (may He be glorified and exalted) said: “...her Lord [Allah] accepted her (Maryam) with a goodly acceptance and made her grow in good manner...” (*Quran 3: 37*).

These four women are beautiful examples of perfect, righteous women. Maryam, the daughter of ‘Imran, is praised by Allah in the Quran:

⁷⁶⁰*Silsilat Al-Abaaadeeth As-Saheehah*, 12/487, hadith no. 824 (Classified as *sabeeh* by *Sheikh Nasirudeen Al-Albani*).

⁷⁶¹Ibid., 4/13, hadith no. 1508.

“And Maryam, the daughter of Imran, who guarded her chastity; and We breathed into [the sleeve of her shirt or garment] through our Rooh [Jibreel], and she testified to the truth of the Words of her Lord and [also believed in] His Scriptures, and she was of the qaaniteen [obedient to Allah]” (Quran 66: 12). Khadeejah As-Siddeeqah believed in the Messenger (peace be upon him) without hesitation; she consoled him and supported him in every way. Her Lord gave her the good news, during her lifetime, of a palace in Paradise in which there would be no noise and no exhaustion. Al-Bukhari reported from Abu Hurayrah (may Allah be pleased with him) that Jibreel came to the Prophet (peace be upon him) and said, “O Messenger of Allah, Khadeejah is coming to you with a tray of food and drink. When she comes to you, convey to her greetings of peace from her Lord and from me, and give her glad tidings of a house in Paradise in which there is no noise and no confusion.”⁷⁶²

Aasiyah, the wife of the Pharaoh, despised the power and luxuries of this world and rejected Pharaoh and his false claims of divinity, so her husband tortured her until her soul departed and returned to its Creator:

“And Allah sets forth an example for those who believe, the wife of Pharaoh, when she said, My Lord! Build for me a home with You in Paradise, and save me from Pharaoh and his works, and save me from the people who are zaalimoon [those that do wrong]” (Quran 66: 11).

Fatimah Az-Zahra, the daughter of the Prophet (peace be upon him), was patient and forbearing, and she feared Allah. She was a branch from the pure tree, brought up by the educator of humanity.

The Men Who Were Given Glad Tidings of Paradise

The Messenger (peace be upon him) clearly stated that ten of his Companions would be in Paradise. Ahmad reported from Sa'eed Ibn Zayd and Tirmidhi reported from 'Abdur-Rahmaan ibn 'Awf that the Prophet (peace be upon him) said, "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthmaan will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, Az-Zubayr will be in Paradise, 'Abdur-Rahmaan ibn 'Awf will be in Paradise and Abu 'Ubaydah ibn Al-Jarraah will be in Paradise." Its *isnaad* is *sabih* (authentic).⁷⁶³

Others Who Received the Glad Tidings

Ja'far ibn Abi Taalib and Hamzah ibn 'Abdul-Muttalib:

Tirmidhi, Al-Haakim and others reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "I saw Ja'far ibn Abi Taalib flying like an angel in Paradise with his two wings."⁷⁶⁴

⁷⁶²Al-Bukhari, *Kitaab Al-Manaaqib, Baab Tazweej An-Nabi, Khadeejah wa Fadliba, Fath Al-Baari*, 7/113; in this chapter the hadith is reported via another *isnaad*, from 'Aa'ishah and 'Abdullah ibn Abi Awfa.

⁷⁶³*Saheeh Al-Jaami' As-Sagheer*, 1/70, hadith no. 50.

⁷⁶⁴Sheikh Naasiruddeen Al-albani said in *Silsilat Al-Abaadeeth As-Sabeeha* that it is a *sabih* hadith reported via Abu Hurayrah, Ibn 'Abbaas, 'Ali ibn Abi Yaalib, Abu 'Amir and Al-Baara', and he quoted its *asaaneed*.

At-Tabaraani Ibn ‘Adiyy and Al-Haakim reported from Ibn ‘Abbaas that the Prophet (peace be upon him) said, “I entered Paradise yesterday and looked at it; I saw Ja’far flying with the angels and I saw Hamzah reclining on a couch.” Its isnaad is *saheeh*.⁷⁶⁵

In a *Saheeh* hadith, the Prophet (peace be upon him) said, “The leader of the *shuhada*’ (martyrs) is Hamzah ibn ‘Abdul-Muttalib.”⁷⁶⁶

‘Abdullah ibn Salaam:

Ahmad, At-Tabaraani and Al-Haakim reported with a *saheeh isnaad* from Mu’adh that the Messenger of Allah (peace be upon him) said, “‘Abdullah ibn Salaam is the tenth of the first men to enter Paradise.”⁷⁶⁷

Zayd ibn Harithah:

Al-Rawayani and Ad-Diya’ reported from Buraydah that the Prophet (peace be upon him) said, “I entered Paradise, and I was welcomed by a young girl. I asked, ‘Who do you belong to?’ She said, ‘To Zayd ibn Harithah.’”⁷⁶⁸

Zayd ibn ‘Amr ibn Nufayl:

Ibn ‘Asaakir reported from ‘Aa’ishah with a *hasan isnaad* that the Messenger of Allah (peace be upon him) said, “I entered Paradise and I saw that Zayd ibn ‘Amr ibn Nufayl had two grades (or positions).”⁷⁶⁹ There are many more hadith reported in *Saheeh Al-Jaami’* with *saheeh isnaads* including Harithah ibn Al-Nu’maan, Bilaal ibn Abi Rabah, Abu’d-Dahdah and Waraqah ibn Nawfal.

Deeds are Not the Price for Paradise

Paradise is something of immense value; a person cannot earn it by virtue of his deeds alone, but by the Grace and Mercy of Allah. Muslim reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “No one of you will enter Paradise by his deeds alone.” They asked, “Not even you, O Messenger of Allah?” He said. “Not even me, unless Allah covers me with His Grace and Mercy.”⁷⁷⁰

THE DESCRIPTION OF THE PEOPLE OF PARADISE

The people of Paradise will enter Paradise in the most perfect and beautiful form, in the image of their father Adam (peace be upon him), for there is no human form more perfect and beautiful than that of Adam, whom Allah (may He be glorified and exalted) created very tall.

⁷⁶⁵ *Saheeh Al-Jaami’ As-Sagheer*, 3/140, hadith no. 3358.

⁷⁶⁶ *Ibid.*, 3/219, hadith no. 3569.

⁷⁶⁷ *Ibid.*, 4/25, hadith no. 3870.

⁷⁶⁸ *Ibid.*, 3/141, hadith no. 3361.

⁷⁶⁹ *Ibid.*, hadith no. 3362.

⁷⁷⁰ Muslim, 4/2170, hadith no. 2816.

Muslim reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Their form will be that of a single person, after the image of their father Adam, sixty cubits tall.”⁷⁷¹

Another aspect of their beauty is that they will have no body hair, and they will look as if their eyes are anointed with khol. Each of them will enter Paradise aged thirty-three, the age of strength, vitality and youth. Ahmad and Tirmidhi reported from Mu'aadh ibn Jabal that the Messenger of Allah (peace be upon him) said, “The people of Paradise will enter Paradise hairless, looking as if their eyes are ringed with khol and aged thirty-three.”⁷⁷²

As reported in the hadith narrated by Al-Bukhari and Muslim from Abu Hurayrah, the people of Paradise, “Will not spit, blow their noses or excrete.”

Jaabir ibn ‘Abdullah and ‘Abdullah ibn Abi Awfa reported that the Messenger of Allah said, “Sleep is the brother of death; the people of Paradise will not sleep.”⁷⁷³

THE DELIGHTS OF THE PEOPLE OF PARADISE

The Superiority of the Delights of Paradise Over the Pleasures of This World

The pleasures of this world are tangible and only present “here and now”, while the delights of Paradise are as yet unseen promises. People are readily influenced by what they can see and know instantly. It is hard enough for them to forgo something that is in front of them for the sake of something else that is in the future, so how much harder is it if the promise will not be attained until after death! As a result, Allah (may He be glorified and exalted) drew a comparison between the pleasures of this world and the joys of Paradise, and He explained that the delights of Paradise are far superior to this world’s pleasures. The Quran speaks at length denouncing this world and extolling the virtues of the Hereafter. This is to encourage man to strive hard for success in the next world.

“Beautified for men is the love of things they covet: women, children, much gold and silver [wealth], beautiful branded horses, cattle and well-tilled land. All this is the pleasure of the worldly life; but Allah has the best place of return [Paradise]. Say, ‘Shall I inform you of things far better than those? For al-muttaqoon [the pious] there are Gardens with their Lord, under which rivers flow. Therein [is their] eternal [home], with azwajun mutahharatun [purified spouses], and Allah will be pleased with them. And Allah sees [His] slaves” (Quran 3: 14-15).

The pleasures of this world are fleeting

“Say, ‘Short is the enjoyment of this world. The Hereafter is [far] better for him who fears Allah...’” (Quran 4: 77).

⁷⁷¹ Muslim, Kitaab Al-Jannah, Baab Awaal Zumrah Yaqdkhuoona Al-Jannah, 4/2179, hadith no. 2834.

⁷⁷² Saheeh Al-Jaami’, 6/337, hadith no. 7928. Sheikh Naasiruddeen Al-Albani said that its isnaad is saheeh.

⁷⁷³ Sheikh Naasiruddeen Al-Albani, Silsilat Al-Ahaadeeth As-Sabieebah, 3/74, hadith no. 1087.

The Prophet (peace be upon him) illustrated the inferiority and fleeting nature of the pleasures of this world in comparison with the delights of Paradise, “By Allah, this world, in comparison with the Hereafter, is nothing more than as if one of you put his finger” (and he gestured with his forefinger) “in the sea: let him see how much water he would retrieve.”⁷⁷⁴

Because the pleasures of this world are so insignificant, Allah, the Exalted, rebuked those who prefer the pleasures of this world to the joys of the Hereafter:

“O you who believe! What is the matter with you that when you are asked to go forth in the Cause of Allah [Jihad] you cling heavily to this earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life as compared with the Hereafter” (Quran 9: 38).

The Hereafter is also better from the point of view of quality

The clothing, food, drink, jewellery and palaces of the people of Paradise will be far superior to their counterparts in this world. In fact, there is no room for comparison as even the smallest space in Paradise is better than this world and all that is in it. Al-Bukhari and Muslim reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The space of a whip in Paradise is better than this world and everything in it.”⁷⁷⁵

The comparison between the women of Paradise and the women of earth serves to demonstrate the superiority of that which is in Paradise. Al-Bukhari reported from Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “If a woman of the people of Paradise were to look at this earth, she would light up everything in between and fill it with her fragrance; the veil on her head is better than this world and all that is in it.”⁷⁷⁶

Paradise is free from impurities and disappointments of this world

Eating and drinking in this life results in the need for excretion and its associated unpleasantness. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and aches. Paradise is free from all of these discomforts; the people there will not urinate, defecate, spit or suffer from excessive phlegm. The wine of Paradise, as described by its Creator, is:

“Crystal-white, delicious to those who drink [thereof], free from intoxication nor will they suffer intoxication therefrom” (Quran 37: 46-47). The women of Paradise are pure and free from menstruation, nifaas (post-natal bleeding) and all other impurities suffered by women in this world: “...And they shall have therein azwajun mutahharatun [purified mates or wives] [having no menses, urine etc], and they will abide therein forever” (Quran 2: 25).

⁷⁷⁴Muslim, 4/2193, hadith no. 2858.

⁷⁷⁵Mishkaat Al-Masabeh, 3/85, hadith no. 5613.

⁷⁷⁶Ibid., hadith no. 5614.

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free from all worthless words and deeds: “...*Free from any lamgh [dirty, false, evil, vague talk], and free from sin*” (*Quran 52: 23*).

The only speech that is heard is good, sincere and pure, free from all the shameful shortcomings of earthly speech: “*They shall not hear therein any lamgh, but only salaam [salutations of peace]*” (*Quran 78: 35*). “*Where they shall hear neither harmful speech nor falsehood*” (*Quran 88: 11*).

Al-Bukhari and Muslim reported that when the people of Paradise enter Paradise: “There will be no hatred or resentment among them. Their hearts will be as one, and they will glorify Allah morning and evening.”⁷⁷⁷

Allah (may He be glorified and exalted) indeed spoke the truth when He said: “*And We shall remove from their breasts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity]*” (*Quran 15: 47*).

A “sense of injury” is hatred. It is reported from Ibn ‘Abbaas and ‘Ali ibn Talib (may Allah be pleased with them) that when the People of Paradise enter Paradise, they will drink from one spring, and Allah will remove all sense of injury or hatred from their hearts. Then they will drink from another spring, and their faces will become pure and bright.⁷⁷⁸

The pleasures of this world are transient, while the joys of the Hereafter are lasting and eternal

This is why Allah (may He be glorified and exalted) calls the pleasures of this world “temporary conveniences”, because they are enjoyed for just a short while and they come to an end, but the joys of the Hereafter have no end: “*What is with you must vanish, and what is with Allah will endure...*” (*Quran 16: 96*).

Allah gave an example of how quickly this world will pass away: “*And put forward for them the example of the life of this world, it is like the water [rain] which We send down from the sky and the vegetation of the earth mingles with it and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last are better with your Lord for rewards and better in respect of hope*” (*Quran 18: 45-46*).

Seeking the pleasures of this world and neglecting the Hereafter will be followed by regret

“*Everyone shall taste death. And you will be paid your wages in full only on the Day of Resurrection. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception*” (*Quran 3: 185*).

The Food and Drink of the People of Paradise

⁷⁷⁷Al-Bukhari, *Kitaab Bada' Al-Khalq*, Baab Maa Ja'a fi Sijat Al-Jannah, Fath Al-Baari, 6/318.

⁷⁷⁸Qurtubi, *At-Tadhkirah*, p. 499.

We have already discussed the fruit and trees of Paradise and the wine and drinks the inhabitants will be given. However, we will mention here further joys of sustenance which Allah, the Almighty, bestows upon the people of Paradise:

“They will be served by immortal boys, with cups and jugs and a glass [filled] from a flowing spring; that causes no headache or intoxication...” (Quran 56: 17-19).

Muslim reported from Thawbaan that a Jew asked the Prophet (peace be upon him), “What will they be presented with when they enter Paradise?” He said, “The caudate (extra) lobe of fish liver.” The Jew said, “What will they eat after that?” The Prophet (peace be upon him) said, “The bull, which is grazing now in Paradise, will be slaughtered for them.” The Jew asked, “What will they drink after that?” He said, “From a spring called *Salsabil*.” The Jew said, “You have spoken the truth.”⁷⁷⁹

It has been asked, “The people of Paradise will abide there forever and it will be free from all discomfort, pain and sickness. Moreover, there will be no hunger or thirst there and no impurities or dirt. But in such a case, why will the people of Paradise eat and drink, use perfume and comb their hair?”

Qurtubi answered this question in *At-Tadhkirah*:⁷⁸⁰ “The luxuries and clothing of the people of Paradise will not be for the purpose of warding off potential pains; they will not eat because of hunger, or drink because of thirst, or use perfume because of some offensive odour. Paradise is a never-ending succession of delights and joy. Do you not remember the words of Allah to Adam?

‘Verily, you have [a promise from Us] that you will never be hungry therein or naked. And you [will] not suffer from thirst therein nor from the sun’s heat’ (Quran 20: 118-119).

The wisdom behind this (partaking in these pleasures) is that Allah (may He be glorified and exalted) will introduce Paradise to them in ways similar to the good things that they enjoyed on earth, but He will increase it in ways known only to Him”

The Clothing, Jewellery and Incense-Burners of the People of Paradise

The people of Paradise will wear the most luxurious clothes and adorn themselves with jewellery of gold, silver and pearls. They will wear, among other things, garments of silk

“...Wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk” (Quran 22: 23). “Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver...” (Quran 76: 21).

The Prophet (peace be upon him) told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with ‘Ood *At-Teeb*, even though the scent of musk will be emanating from their pure bodies. Al-Bukhari narrated from Abu Hurayrah (may Allah be pleased with him) that the

⁷⁷⁹Ibn Katheer, *An-Nibaayah*, 2/270.

⁷⁸⁰Qurtubi, *At-Tadhkirah*, p. 475. See also Fath Al-Baari, 6/325.

Messenger of Allah (peace be upon him) said, “Their vessels will be of gold and silver, their combs will be of gold, and the coals of their incense-burners will be of aloe wood (Abu-Yamaan narrated “*of Ood At-Teeb*”) and their sweat will be musk.”⁷⁸¹

Muslim reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, “Whoever enters Paradise is blessed and will never be miserable. His clothes will never wear out and his youth will never fade away.”⁷⁸²

The Couches of Paradise

The palaces of Paradise have been furnished, and in their gardens are places to sit and recline upon.

“Therein will be thrones raised high; And cups set at hand; And cushions set in rows; And rich carpets [all spread out]” (Quran 88: 13-16).

“They will recline [with ease] on thrones arranged in ranks. And we shall marry them to Houris [fair females] with wide lovely eyes” (Quran 52: 20).

This reclining on those thrones and couches will be one of the luxuries that the people of Paradise will enjoy when they gather together:

“And We shall remove from their breasts any lurking sense of injury; [they will be] brothers [joyfully] facing each other on thrones [of dignity]” (Quran 15: 47).

“Reclining on green cushions and rich beautiful mattresses” (Quran 55: 76).

The Servants of the People of Paradise

The people of Paradise will be served by boys whom Allah will create to attend to them and who will be in the most beautiful and perfect form:

“They will be served by immortal boys, with cups and jugs and a glass [filled] from a flowing spring” (Quran 56: 17-18). “And round about them will [serve] boys of everlasting youth. If you see them, you would think them to be scattered pearls” (Quran 76: 19).

The Market of the People of Paradise

Muslim reported from Anas ibn Maalik that the Messenger of Allah (peace be upon him) said, “In Paradise there is a market to which the people will come every Friday. Then a wind will come from the north and blow on their faces and clothes, and they will increase in beauty. After that they will return to their wives, who will also have increased in beauty. Their wives will say to them, ‘By Allah, you have increased in beauty after you left us,’ and they will say, ‘And you too; by Allah, you have increased in beauty since we left.’”⁷⁸³

⁷⁸¹*Mishkaat Al-Masabeeh*, 3/358, hadith no. 3834, and Muslim, *Sheikh Nassirudeen Al-Albani* said that its isnaaad is saheeh.

⁷⁸²Muslim, *Kitaab Al-Jannah, Baab fi Dawaam Na’em Al-Jannah*, 4/2181, hadith no. 2836.

⁷⁸³Muslim, *Kitaab Al-Jannah, Baab fi Sooq Al-Jannah*, 4/2178, hadith no. 2833.

The Gatherings and Conversations of the People of Paradise

The people of Paradise will visit one another, in delightful gatherings, where they will remember their lives in this world and how Allah (may He be glorified and exalted) has blessed them by admitting them to Paradise. Allah described the conversations: “*And some of them draw near to others, engaging in mutual enquiry. They will say, ‘Aforetime, we were afraid [of the punishment of Allah] in the midst of our families, but Allah has been gracious to us and has saved us from the torment of the Fire. Verily, we used to invoke Him [alone and none else] before. Verily, He is Al-Barr [the Benign], the All-Merciful’* (Quran 52: 25-28).

And they will call the evildoers who tried to make them doubt and called them to *kufir*: “*The they will turn to one another, mutually questioning. A speaker of them will say, ‘Verily, I had a companion [in the world] who used to say, ‘Are you among those who believe [in the resurrection after death] [that] when we die and become dust and bones, shall we indeed [be raised up] to receive a reward or punishment [according to our deeds]?’’* [The man] said, ‘Will you look down?’ So he looked down and saw him (his companion) in the midst of the Fire. He said, ‘By Allah! You nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth [to Hell].’ [The dwellers of Paradise will say], ‘Are we then not to die [any more]? Except our first death, and we shall not be punished? [after we have entered Paradise]. Truly, this is the supreme success! For the like of this, let the workers work’’ (Quran 37: 50-61).

The Wishes of the People of Paradise

Some of the people of Paradise will wish for things that will be fulfilled in the strangest ways, unlike anything that happens in this world. The Messenger of Allah (peace be upon him) told us of some of these wishes and how they will be fulfilled:

One of the people of Paradise will ask his Lord for permission to grow things, and this will be granted to him. The moment he will throw the seed on the plain surface of Paradise, it will take roots, grow and mature instantly. Al-Bukhari narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) was talking when a bedouin was present. The Prophet (peace be upon him) said:

“A man from the people of Paradise will ask his Lord permission to grow things. Allah will ask him, ‘Do you not have what you want?’ He will say, ‘Of course, but I love to grow things.’ So he will sow seeds. and in the blinking of an eye the plant will grow and the fruit will ripen and become like mountains. Allah will say, ‘Here it is, O son of Adam, for nothing satisfies you!’” The bedouin said, “By Allah, such a man must be either from Quraysh or the Ansar, for these are the people that love to grow things. As for us, we don’t grow anything!” The Messenger of Allah (peace be upon him) laughed.⁷⁸⁴ Tirmidhi, Ahmad and Ibn Hibbaan reported with a *sabieeh isnaad* from Abu Sa’eed that the Prophet (peace be upon

⁷⁸⁴Mishkaat Al-Masabeeh, 3/95, hadith no. 5653.

him) said, “If the believer wishes for a child in Paradise, it will be conceived, born and grow to the desired age in an instant.”⁷⁸⁵

The Wives of the People of Paradise

The wife of the believing man in this world will be his wife in the Hereafter, if she is righteous: “*They and their wives will be in pleasant shade, reclining on thrones*” (*Quran 36: 56*). “*Enter Paradise, you and your wives, in happiness*” (*Quran 43: 70*).

A woman who was married more than once will be in Paradise with the last of her husbands (if he is righteous) It is narrated by Al-Bayhaqi in *As-Sunnan*, where he said that Hudhayfah said to his wife, “If you want to be my wife in Paradise, do not re-marry after I die, for the woman in Paradise will be with the last of her husbands on earth.”

For this reason, Allah (may He be glorified and exalted) forbade the wives of the Prophet (peace be upon him) from re-marrying after the Prophet’s death. This is so they will be his wives in the Hereafter.

Al-hoor al-‘iyun

Allah (may He be glorified and exalted) will marry the believers in Paradise to beautiful women who were not their wives in this world, as Allah says: “*So [it will be], and We shall marry them to houris [fair females] with wide lovely eyes*” (*Quran 44: 54*). “*Verily, for the muttaqoon there will be a success [Paradise]; gardens and grape-yards, and young, full-breasted [mature] maidens of equal age*” (*Quran 78: 31-33*). “*Verily, we have created [their companions] of a special creation, and made them virgin-pure, loving, equal in age*” (*Quran 56: 35-37*). “*Whom no man or jinn has touched before them*” (*Quran 55: 56*).

“*And [there will be] houris with wide lovely eyes, like preserved pearls*” (*Quran 56: 22-23*).

The smallest number of wives any one man will have in Paradise is two: It is reported that the *shaheed* (martyr) will have seventy-two wives from among the *al-hoor al-‘iyun*. Tirmidhi and Ibn Maajah reported with a *sahih isnaad* from Al-Miqdaam ibn Ma’adeekarb that the Messenger of Allah (peace be upon him) said: “The *shaheed* will have seven honours from Allah: he will be forgiven from the first drop of his blood to be shed; he will be shown his position in Paradise; he will be protected from the punishment of the grave; he will be safe from the horrors of the Day of Judgment; a crown of dignity will be placed on his head, one ruby of which is better than this world and all that is in it; he will be married to seventy-two of *al-hoor al-‘iyun*; and he will be permitted to intercede for seventy of his relatives.”⁷⁸⁶

The believer in Paradise will be given the strength of one hundred men Anas reported that the Prophet (peace be upon him) said, “The believer in Paradise will be given such-and-such sexual strength.” He was asked, “O

⁷⁸⁵ *Saheeh Al-Jaami'*, 6/5, hadith no. 6525.

⁷⁸⁶ *Mishkaat Al-Masabeh*, 3/358, hadith no. 3834.

Messenger of Allah, will he really be able to do that?" He said, "He will be given the strength of one hundred men." The hadith is reported by Tirmidhi.⁷⁸⁷

The pious and righteous women of this world who enter Paradise will also be married to the pious and righteous men of Paradise. They will feel no injury as to the other wives of this world or *al-hoor al-'iyun* as their worldly feelings of animosity and jealousy will be removed from them, and, as we have mentioned previously, they will be purified before they enter Paradise. Their status is above those of *al-hoor al-'iyun* due to their piety and righteousness and also their patience during the trials in this world. They are the recipients of the rewards of Paradise, whereas *al-hoor al-'iyun* are one of the created rewards of Paradise.

In the hadith of 'Soor' (the Trumpet), it is narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Every man [*shaheed* (martyr)] in Paradise will go to 72 of the creatures of Allah (*houris*) and two of the women of mankind. These two women are superior to the creatures of Allah (*houris*) due to their worship (good deeds) they had performed in this world."⁷⁸⁸

No woman will be unmarried in Paradise. Every woman will have a husband, and there will be no single people in Paradise. It is narrated in Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "...There will be no one in Paradise who is unmarried."⁷⁸⁹

The People of Paradise Will Laugh at the People of Fire

After Allah (may He be glorified and exalted) admits people to Paradise, they will call out to their opponents among the *kuffaar* (disbelievers) in Hell, rebuking and scolding them:

"And the dwellers of Paradise will call out to the dwellers of the Fire, 'We have indeed found true what our Lord had promised us; have you also found true what your Lord promised?' They will say, 'Yes.' Then a crier will proclaim between them, 'The curse of Allah is on the zaalimoon [polytheists and wrongdoers]'" (Quran 7: 44).

Tasbeeh and Takbeer are Among the Delights of the People of Paradise

Paradise is the abode of reward and delight, not of trials and tests. A question might arise concerning the hadith reported by Al-Bukhari and others from Abu Hurayrah, according to which the Prophet (peace be upon him) described the first group to enter Paradise and said, "They will glorify Allah morning and evening."

However, there is nothing problematic in this report, *in sha Allah*, because this worship is not done out of obligation. *Sheikh Al-Islam* ibn Taymiyah stated that this *tasbeeh* and *takbeer* will be one of the pleasures enjoyed by the people of

⁷⁸⁷Ibid, 3/90, hadith no. 5636. Tirmidhi said, "It is *ghareeb saheeh*."

⁷⁸⁸Bayhaqi, *Al-Bath wa'n-Nushur*; Tabari, Tafsir, Abu Yala, IbnHajar, *Fath Al-Baari*, Tabaraani and others.

⁷⁸⁹Muslim, hadith no. 2834.

Paradise. He said, “This is not the kind of obligatory work that is done for the sake of a specific reward. It is the same as the deeds that people do for pleasure and enjoyment.”⁷⁹⁰

The Best Reward in Paradise is Seeing Allah’s Holy and Noble Face

Abu Sa’eed Al-Khudri reported that the Messenger of Allah (peace be upon him), said: “Allah will say to the people of Paradise, ‘O people of Paradise! They will say, ‘We respond to Your call and are obedient to Your orders our Lord, and all goodness is in Your hand.’ He will say, ‘Are you content?’ They will say, ‘Why should we not be content, O Lord, when you have given us what you have not given anyone else of Your creation?’ He will say, ‘Shall I not give you better than that?’ They will say, ‘O Lord, what could be better than that?’ He will say, ‘I grant you My pleasure and I will never be displeased with you after that” (Al-Bukhari and Muslim).⁷⁹¹

Allah (may He be glorified and exalted) confirms that His slaves will see their Lord in Paradise: “*Some faces that day will be nadirah [shining and radiant], looking at their Lord*” (*Quran 75: 22-23*). The *kuffaar* and *mushrikeen* (disbelievers and polytheists) will be denied that great joy and honour: “*Nay, surely they [the disbelievers] will be veiled from seeing their Lord that Day*” (*Quran 83: 15*).

Seeing the face of Allah is part of the “more” (*mazeed*) i.e. over and above the blessings of Paradise which Allah (may He be glorified and exalted) has promised to *al-muhsinoon* (those who have believed and done good deeds): “*For those who have done good is the best [i.e. Paradise] and even more [i.e. looking at the Countenance of Allah]*” (*Quran 10: 26*).

Earning the Blessings of Paradise Does Not Mean That One Has to Forgo the Pleasures of This World

Monks, ascetics and many of the believers of this ummah think that the blessings of the Hereafter cannot be attained without giving up the good things and pleasures of this world. You see them punishing themselves and making life hard for themselves with non-stop fasting and *qiyaam* (night prayers). Some of them even deny themselves good food, drink and clothing and reject work and marriage. All of this is wrong, for Allah (may He be glorified and exalted) has created good things in this world for the believers, and He denounces those who forbid the beautiful things that Allah, the Almighty, has created for His slaves:

“*Say, Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and at-taiyibaat [all lawful things] of food? Say, They are, in the life of this world for those who believe, [but] exclusively for them on the Day of Resurrection*” (*Quran 7: 32*).

This world is only condemned when it distracts the believer from the Hereafter. However, if the believer treats this world as a means of achieving success in the

⁷⁹⁰Majmoo’ Al-Fataawa Sheikh Al-Islam, 4/330.

⁷⁹¹Mishkaat Al-Masabeh, 3/38.

Hereafter, then its pleasures need not be spurned, as some people think. Any person who enters the religion of Allah but practices to excess or extreme does not have a correct understanding of Islam nor do they appreciate the wisdom of their Lord, as He encompasses a perfect balance between the obedience to His commands and also the perfection of an Islamic way of life in this world, in obedience to Him. To forsake one's obligations, such as not spending time with family, by neglecting their work or responsibilities as commanded by Allah, staying alone, away from the people, or going to excess when worshipping Him, are practicing only half of their Faith.⁷⁹²

The Conclusion of Their Prayer Will Be *Al-Hamdu Lillahi Rabbil-Al-'Alameen* (All Praise Be to Allah, the Lord of the Worlds and All That Exists)

The believers will pass a great trial on the Day of Resurrection and will witness its horrors. However, after Allah (may He be glorified and exalted) admits them to Paradise having removed their sorrows and grief, they will see the wonders which Allah, the Almighty, has prepared for them, and they will raise their voices in praise and glorification to Him:

“And they will say, ‘All the praise and thanks be to Allah, Who has removed from us [all] grief. For our Lord is indeed most forgiving, most ready to appreciate [good deeds]; He has, out of His grace, lodged us in a home that will last forever; there, no toil or weariness will touch us” (Quran 35: 34-35).

“And they will say, ‘All the praises ad thanks be to Allah Who has fulfilled His promise to us and has made us inherit [this] land. We can dwell in Paradise where we will; how excellent a reward for the [pious] workers!” (Quran 39: 74). The conclusion of their prayer therein will be: “*There prayer therein will be, ‘Glory be to You, O Allah! And their greeting therein will be, Peace be to Allah, Lord of the Worlds”* (Quran 10: 10).

THE ARGUMENT BETWEEN PARADISE AND HELL

Our Prophet (peace be upon him) told us that Paradise and Hell engaged in an argument before Allah (may He be glorified and exalted). Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

“Paradise and Hell engaged in an argument. Hell said, ‘I was only given the proud and arrogant.’ Paradise said, ‘Why will only the poor and weak among mankind enter me?’ Allah said to Paradise, ‘You are My mercy, which I will bestow on whomever I will of my slaves.’ And He said to Hell, ‘You are my wrath, with which I will punish whomever I will of My slaves.’ Each of them will be filled. As for Hell, it will not be filled until He (Allah) places His foot in it, then it will say, ‘Enough, enough, enough!’ At that time, it will be filled, and some parts of it will

⁷⁹²Editors additional note relating to the importance of avoiding excess in innovated or misguided ways.

withdraw into other parts. Allah will not be unfair to anyone of His creation. As for Paradise, Allah will create for it creation (to fill it)" (Al-Bukhari and Muslim).

EDITORS CONCLUSION

In this book we have journeyed through the pillars of '*aqeedah* in the Faith of Islam, proving the existence of the Creator, Allah, the obligations and commands concerning worshipping Him and following the Sunnah of His final Messenger and Prophet, Muhammad (peace be upon him). And finally, the book concluded by covering the trials of the grave and the great events on the Day of Resurrection. We have learned of Allah's greatest rewards and most severe punishments and of ultimately reaching our eternal abodes in Paradise or Hell.

While it is by the will of Allah (may He be glorified and exalted) whoever of the hearts of His slaves he opens to Him in Islam, it is also by a Muslim's own free will to choose the right path; they can choose to strive and follow the path of obedience and righteousness in their efforts to gain His rewards thereafter, or to disobey and be of the wrongdoers in this worldly life, thus later suffering the consequences of His punishments.

Our stay here in this world is only temporary. The purpose of mankind, jinn and angels is to worship and praise Allah and to seek His rewards for their obedience to Him. For all Muslims, knowing there is only one path through life, one purpose for which to live, one God to serve and one ultimate aspiration to attain results in having direction without aimlessness, worship "without confusion and desire without transgression.

This is a journey with which all Muslims must carry the fullest of belief, feeling it within their hearts, expressing it on their tongues and showing it by their deeds, a belief without which their faith is incomplete. There should be no difficulty in attaining such beliefs, as the evidence of the truth and wisdom of Allah, the Most-Merciful, within His revelations and through His Messenger (peace be upon him) leaves no doubt that the final revelation is a clear Message to all nations and to all people.

A true path with a true destiny... Islam